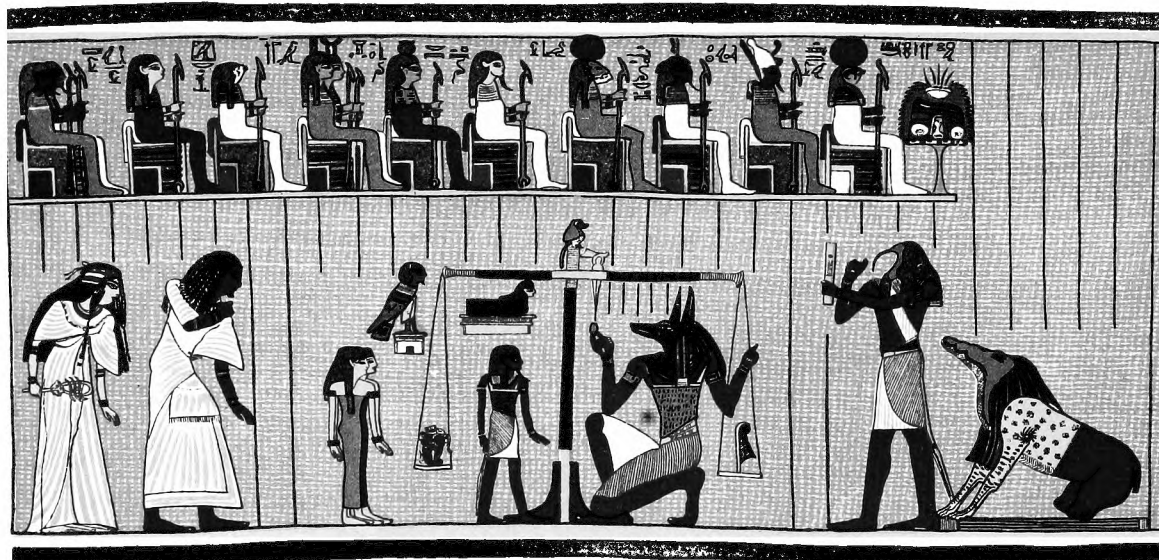


LIGHT FROM THE EAST.



Byre & Spottiswoode Lith London

PICTURES REPRESENTING THE JUDGEMENT AFTER DEATH IN AMENTI,
THE EGYPTIAN HADES, FROM THE PAPYRUS OF ANI, IN THE BRITISH MUSEUM.
(About one third real size.)

LIGHT FROM THE EAST

OR

THE WITNESS OF THE MONUMENTS

An Introduction to the Study of Biblical Archaeology

BY THE

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Genesis, with Critical Notes, and other Works*

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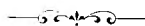


TO MY FRIEND

FRITZ HOMMEL.

*“Vom frischen Geiste fühlich mich durchdrungen,
Gestalten gross, gross die Erinnerungen!”*—GOETHE.

PREFACE.



THERE never was a time in the history of civilized man, when the desire of truth for its own sake was more evident in all departments of intellectual activity than it is at the present day. And this desire does not seem to be hindered, much less arrested, by the pressure of practical business, which has developed beyond all bounds in the modern world; nor even by that determined pursuit of the prizes of life which is so marked a characteristic of the times in which we live. Nobody, not even the professed pleasure-seeker, is any longer satisfied with the mere allegation of authority in matters of belief. Everybody who reflects at all, and many a one who does nothing worthy of the name of reflection, demands the reason of things propounded for his assent and acceptance. An impatience of mere assertion, an irreconcilable discontent with traditional statements and formulas, is the very atmosphere of our generation. Men want to justify their beliefs, as well as to be justified by them.

Like all other sciences, history has undergone a complete revolution in our day. Masters of style, no doubt, occasionally produce brilliant romances which they dignify as “histories”; but the public is too sensitive to the importance of facts to be long misled by the superficial charm of style. Novelty, eloquence, imagination, count for little or nothing, when the demand is for truth and correspondence with reality. And however passionately some may desire that it might not be so, Sacred History—the history of religious institutions, ideas, literatures, in connexion with that of the

peoples among whom they originated—is so far from being exempt from the influence of these modern demands and tendencies, that it is precisely in this field of inquiry that men are most anxious to bring their opinions into harmony with fact.

The present work is the fruit of an honest endeavour to furnish Bible students who are not versed in the languages of the ancient East, with some of the chief results of recent Oriental research and discovery, so far as these are calculated to throw light on the text and meaning of Scripture. I have not approached my subject, nor handled my material, after the fashion of a professional Apologist. It has not been my direct aim to “confirm the Scriptures” by showing that they are in absolute agreement with all the available contemporary evidence. I do not believe that the Hebrew Scriptures stand in need of either apology or confirmation. My purpose has rather been to lead my readers to the right point of view for understanding them. At the same time, the documents here brought forward afford ample proof of the general trustworthiness of Israelitish history, so far as it is the work of writers who lived in or near to the times which they describe. And even when that is not the case, Hebrew tradition gains a relative justification, sufficient to satisfy all reasonable minds, by the demonstration that it is not due to the idle imaginings of ignorant and prejudiced priests and popular story-tellers; a demonstration which is effected by tracing it to its origin in more ancient Semitic legend, or by comparing it with the parallel accounts of the older and more or less kindred races. I might enlarge on this theme; but a glance at the *Table of Contents* or at the *Index of Subjects* will do more than pages of introduction towards enabling the reader to form a conception of the range and variety of interesting and relevant matters which are discussed with more or less completeness in this volume, from the “Babylonian Epic of Creation” to those few but

important Phœnician inscriptions which offer so many striking parallels to the religious ideas and practices of ancient Israel. I sincerely envy those readers to whom these illustrations of the Bible, derived from earlier and contemporary sources, will come invested with all the charm of the novel and the unexpected. They will find the sacred writings with which they are familiar acquiring fresh force, significance, and value, by comparison and contrast with the literary remains and monumental records of the great empires and peoples which so powerfully affected the fortunes of Israel. Their Old Testament will become to them a new Testament in the light of Oriental Archæology.

It is hoped that the number of cuneiform and other texts with translations, and the accurate reproductions of hundreds of Babylonian, Egyptian, Assyrian, North Syrian, and Phœnician antiquities, here brought together for the first time within the compass of a handy volume, may recommend the book to scholars and teachers as well as to the intelligent student of our English Bible.

To my old and valued friend, Mr. W. H. RYLANDS, F.S.A., my warmest acknowledgments are due for the untiring interest he has taken in the progress of the work, and for the material assistance he has given in connexion with its pictorial illustration.

C. J. BALL.

LONDON,

May, 1899.

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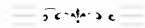
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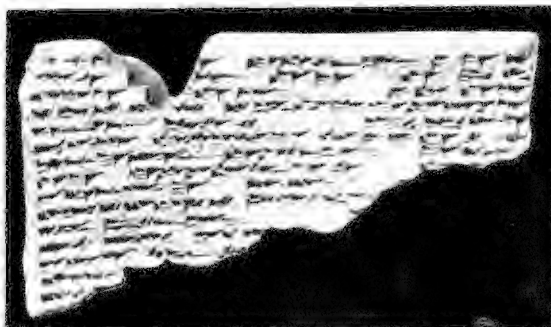
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MESOPOTAMIAN DOCUMENTS WHICH ILLUSTRATE GENESIS.

Babylonian Epic of Creation.

THE Assyrian Creation Tablets were found by the late George Smith at *Kuyunjik*, on the site of the ancient **Nineveh**, in a chamber of the ruined palace of Assur-bani-pal, king of **Assyria**, B.C. 668-626. Their contents, however, are not of Assyrian origin, the tablets having been copied from Babylonian originals for Assur-bani-pal's library (see page 200). As duplicate copies of portions of them have been found in the ruined temples of Borsippa and Sippara, we may reasonably suppose the composition of the series to be at least as early as the great literary period, B.C. 2200-1800, when the Deluge and other stories seem to have been first committed to writing.



FRAGMENT OF THE FIRST TABLET OF
THE CREATION SERIES.

There appear to have been seven tablets in the series, but very little is left of several of them. The following is a translation of the principal fragments (*cf.* Professor Delitzsch's recent German edition):—

TABLET I.

THE BIRTH OF THE GODS FROM APSÛ AND TIÂMAT (OCEAN AND THE DEEP), BEFORE THE CREATION OF HEAVEN AND EARTH—TIÂMAT PLOTS TO DESTROY HER DIVINE OFFSPRING—SOME OF THE GODS RALLY TO HER SIDE—SHE PREPARES FOR THE CONFLICT BY CREATING ELEVEN KINDS OF MONSTERS OF THE DEEP, AND APPOINTING KINGU LEADER OF HER HOST.

- Cf.* Gen. 1. 6, 8. When aloft Heaven existed not,
 Gen. 1. 9, 10. When Earth below had yet no being :
 But eldest Ocean, the Sower of them (*i.e.* of the gods),
 Gen. 1. 2. And the dark (?)* Deep, who was to bear them all,—
 5 The waters of these mingled in union, and
 No fields † were embanked, no islands (*or* marshes) were seen :
 When the gods had not come forth, not one,
 When they neither had being, nor [settled] destinies :
 Then were born the [eldest] gods—
 10 Lachmu ‡ and Lachamu came forth [together].
 The ages multiplied
 Gen. 2. 1. Anshar § [and] Kishar were born [together ?]
 Long time they lived
 Anu
 15 Anshar [and] Anu

From this point, l. 15 to l. 115, only a few half-lines are preserved. But in l. 38 *sqq.* APSÛ and TIÂMAT appear as taking counsel together against the great gods, their offspring. APSÛ declares " Their way shall

* *Mummu*, if of Sumerian origin, as is probable, may be compared with Chinese *mung*, eldest, chief; or better, perhaps, with *ming*, dark, as in *ming hai*, the dark (*i.e.* deep) sea. APSÛ and TIÂMAT are prototypes of Homer's Okeanos and Tethys, as the original parents of all things, even of the gods. The name Tethys may perhaps be related to *Tiâmat-Tiâmat* and that of the sea god Poseidas Poseidon to *Apsû* while Okeanos may have some connexion with *Kingu* (l. 126)

† The Sumerian GE-BARA, *black stretch*, refers to the colour of the soil

‡ The Sumerian god LAGH-MA (Larima?) and his wife LAGHA-MA are probably dragon-deities. We may perhaps compare with Lagh the second element in SHE-RAGH, a serpent-god, and Chinese *lung*, dragon. Among the monsters created by TIÂMAT (page 3 *infra*) are *Lachami* or dragons, and Nabonidus set up *Lachmu's* at the doors of the temple of Harran. The meaning of the characters LA-MA may be either "Terror-clad," or "Terror-making," or "Terror-being."

§ ANSHAR and KISHAR are personifications of "The Host of Heaven" and "The Host of Earth" (Sumerian AN, heaven. KI, earth. SHAR, host)



FIG. 10. Sargolpoche.

THE MARCH OF TIAMAT

(From a bronze disk discovered at Nimrud.)

be destroyed," and "A cry of woe shall be made ; while TIAMAT says (l. 50) "Let their way be made hard" or "painful!" Then l. 55 sq. we read :—

Ocean [rejoiced] at her ; his face became bright :
Evil they plotted against the [great] gods.

Although the lines which related the grounds of TIAMAT's enmity against the great gods are unhappily lost, it was evidently founded on a foreboding that they were destined to supplant their parents and dethrone them from the position of sole supremacy ; just as the elder gods of the Greek mythology are dethroned by their own mightier progeny. The old mythmakers perceived that the new world is but the old one under new forms. They suggest the intimate connexion between the successive states of existence by the very natural metaphor of generation. On the other hand, the changes incident to the evolution of the Cosmos are symbolised by the strife which arises in the family of the gods. Variation is figured by variance, differentiation by difference ; and the process of creation becomes a warfare of elemental powers. APSÛ and TIAMAT with their divine following are opposed to their kindred LACHMU and LACHAMU, ANSHAR and KISHAR, ANU, BEL and IA, IA's son MERODACH, the god of light, BIL-GI or GI-BIL, the god of fire, and the IGIGI or spirits of heaven.

After the great gap between lines 56 and 106 the narrative, as restored from Tablets II. and III., continues thus : -

- 106 All the gods (*i.e.* of her party) turned unto her ;
Cf **Rev. 12. 3-9.** They cut themselves off (?), and to Tiāmat's side went over.
They sulk, they plot restlessly, night and day.
Challenging conflict, they chafe, they rage ;
110 They muster and prepare battle.
The Mother of the Depth, the Maker of All,
Cf. **Gen. 1. 21.** Added matchless instruments, bringing forth monster-snakes :
Heb. *tanninim* Sharpfanged were they, unsparing of attack ;
With venom for blood their body she filled.
115 Raging pythons with terrors she clothed ;
With awful brightness she robed them, overwhelming from above :
"Whoso seeth them, let trembling overcome him !
Let their bodies rear up, and none repel their breasts !"
She posted vipers, basilisks, and dragons ;
120 Giant asps,* furious hounds, scorpion-men ;
Fierce white-snakes,* fish-men, and chimæras ;

* With Assy. *amû* cf. Arab. *amûn*, plur. *uyûm*, a long white and specially venomous serpent. Here, of course, a mythical serpent is intended, as in the other instances. The ideogram naturally came to be used in the sense of *storm-demon*, *storm*, because storm-clouds were mythologically conceived as serpents (Job 26. 13, Heb.).

- Bearing ruthless weapons, fearless of battle :
 Strict were her orders, not to be gainsaid.
 Mighty the eleven (kinds of monsters) as a storm (*š*) she made.
 125 Among the gods her firstborn who made her a muster,
 She exalted KINGU in their midst—him she made great :
 The leading of the van, the command of all,
 The first lifting of weapons, the stirring up of the fray,
 Mastery in conflict, winning of victory.
 130 She entrusted to his hand, she seated him on a cushion.
 " I have uttered a spell for thee, in the assembly of the gods I have magnified
 thee,
 The rule of all the gods have I delivered unto thee !
 Thou shalt be great, thou, my sole (*or* chosen) spouse !
 Let them magnify thy name over all regions ! "
- 135 She gave him the Tablets of Destiny, she put them in his bosom :
 " Thy word be not made void, that which goeth forth from thy mouth be established ! "
- c/ Isa. 14. 13.* When Kingu was exalted, having received godhead (*or* supremacy),
 Among the gods her children he gave decrees :
 " Make up your mouth, let it still the Fire-god !
 140 The highest in valour shall become great in power ! "

TABLET II.

TIÂMAT'S DOINGS ARE REPORTED TO ANSHAR—HE SENDS ANU FIRST,
 AND THEN IA (NUDIMMUD), TO APPEAL HER, BUT BOTH RETURN
 WITHOUT SUCCESS. ANSHAR THEN APPLIES TO MERODACH, WHO
 UNDERTAKES TO QUELL TIÂMAT, ON THE CONDITION THAT THE
 GODS RECOGNIZE HIM AS THEIR LORD.

The opening lines are lost. They probably repeated the account of the creation of the monsters by TIÂMAT (Tab. I. 111-122), though in what precise connexion is not clear. Then followed, as before, the story of KINGU'S exaltation (Tab. I. 125-140). It is not necessary to exhibit here the more than Homeric repetitions of the Babylonian epic. It would seem that some messenger has reported to ANSHAR these doings of TIÂMAT, whereupon

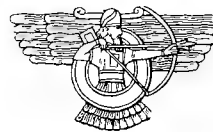
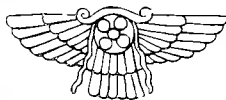
- 27 [Of Anshar the soul] was mightily troubled ;
 [His loins he smote and his lip] he bit ;
 his mind was agitated
 30 he uttered a painful cry.

After a considerable gap in the narrative, we find ANSHAR bidding his son ANU undertake the reduction of TIÂMAT : —

- 66 [To Anu] his son [a word] he speaks :
 " mighty one, champion,
 Whose powers are great, whose onset resistless !
 [Go,] and before Tiâmat take thy stand ;
 70 Let her temper [be soothed,] her heart relieved !
 [If she be stubborn and] hearken not to thy speech,
 Address her with [a spell,] and she will be appeased ! "
 [Anu heard] the words of his father Anshar,
 [Took the straight road to her, and followed the way to her.
 75 Anu [went,] the grinning (?) of Tiâmat he saw ;
 [Anu was dismayed and] turned back again.

ANU returns to his father ANSHAR, and tells him how he has sped : but his words are lost. There is a complete gap of 24 lines, and only the closing syllables of the next twenty-five are preserved : but it is inferred from Tab. III. 54 that ANSHAR next applied to the god NUDIMMUD (Ia) with like ill success. Then this very fragmentary Tablet closes with a reply of MERODACH to his " father," *i.e.*, grandfather, ANSHAR, who seems to have tempted him to the perilous enterprise with offers of high distinction.

- [Merodach heard] the speech of his father ;
 130 His heart [exulted, and to his father he saith .
 " Lord (?) of the gods. Arbitrator of the great gods !
 If I, as your avenger,
 Quell Tiâmat and preserve your lives,
 Hold the assembly, declare my lot supreme !
 135 In Ub-shu-ukkin * all together joyfully take your seats ;
 Framing my mouth, instead of you. I will pronounce dooms !
 Whatever I do, let it not be changed ;
 Let the word of my lip return not, nor be made void ! "



THE GOD ASSUR. (Cf. pages 31, 32, 85, 98, 227)

* The Sumerian name of the place where the gods meet at New Year, in order to "pronounce dooms or determine destinies." It means *World-gathering, Universal Assembly*, or the like, and should, perhaps, be read UB SHUGIN, as the symbol UKKIN had also the value KIN or GIN, and SHU-GIN resembles SHU-SIGIN, *napharin*, "assemblage," "total," and GIN was used in the sense of *gimru*, "all" (Brunnow, 2388). UB, "region," for which we also find UB, is the Chinese *ip*, *yip*, *i*, "district"; SHU, "hand," = Chinese *shou*, "hand"; GIN = Chinese *k'ün*, "concourse," "all," *k'ün*, "to collect in crowds" (P' S B A Feb. 1890, page 207).

TABLET III.

ANSAR SENDS GAGA TO LACHMU AND LACHAMU TO RELEASE THE
STORY OF TĪMAT'S PLOT, AND TO
PROMISE A BANQUET OF THE GODS,
AT WHICH THEY SHALL BE INSTRUCTED
TO RESIGN THEIR PREROGATIVES
TO MEKOLACH—THE BANQUET IS
HELD, AND SUCCEEDS.

[Anshar] his [mouth] made me, and
[To Gaga] his [minister] ja word he speaks—
"Go, Gaga, minister that gladdeneth my
soul!"
[To Lachmu and Lach] my will I send thee.

Let the gods all together,
[By the tongue,] sit at the banquet,
[Eat bread,] prepare sesame wine,
to [To Mekolach] their [avenge] destroy the
lot!
[Gaga, Gaga,] stand before them, and
[All that I say to thee, rehearse to them
as followeth]:
Anshar, your son, hath sent me;
He hath made me apprehend he will as
followeth:
15 TĪmat, our parent, hateth us;
She hath made a monster and waged war with
fully;
All the gods *etc.* of her party turned unto
her;
With those whom he created to her side
they are gone."

The next thirty-four lines, relating the
creation of the eleven kinds of monsters
and the exaltation of KINO, are identical
with Tab. I, 106-140. Anshar then re-
sumes his message in these terms:

- 20 I sent Ann, he do not encounter her;
Nudimmud was dismayed, and turned back again.
35 Mekolach came forward, the Sage of the gods, your son;
"To encounter TĪmat his heart urged him to set forward



FRAGMENT OF THE THIRD-
TABLET

- Framing his mouth, he saith to me :
 If I, as your avenger,
 Quell Tiāmat and preserve your lives,
 60 Hold the Assembly, declare my lot supreme !
 In UB-SHU-UKKIN all together joyfully take your seats, and
 Framing my mouth, instead of you, I will pronounce dooms !
 Whatever I do, let it not be changed ;
 Let the word of my lip return not, nor be made void !
 65 Make haste ! your prerogative quickly assign him !
 Let him go to encounter your strong enemy !
- Gaga went, pursued his way, and
 Reverently to Lachmu and Lachamu, the gods his parents,
 Did obeisance, and kissed the ground beneath them ;
 70 He fell down, rose, and spake to them .
 " Anshar, your son, hath sent me ; "

Etc., etc., repeating word for word the message of Anshar (52 lines). The poem then continues (l. 125) : -

- 125 Lachmu (and) Lachamu heard, they started up (*iššizu* ?) ;
 The IGIGI, all of them, lamented grievously :
 " What is altered, so that they have taken offence ? ?
 We know not, we, Tiāmat's purpose ?."
 They crowded together and went -
 130 The great gods, all of them, the arbiters of destiny—
 They went in before Anshar, they filled [the hall ?] :
 They jostled one another in the assembly
 They plied the tongue, they [sate] at the banquet ;
 Bread they ate, they prepared the [sesame-wine].
 135 The sweet liquor altered their [sense] ;
 They were drunken with drinking, swollen in body ;
 Greatly bewildered, their [cry ?] went up ;
 To Merodach, their avenger, they assigned their prerogatives.

TABLET IV

THE GODS EXALT MERODACH TO BE SUPREME OVER ALL—THE TEST
 OF HIS OMNIPOTENCE—" HE SPAKE, AND IT WAS DONE"—THE
 ARMING OF MERODACH—THE ENCOUNTER—TIĀMAT SLAIN, AND
 HER FORCES VANQUISHED—HER CARCASS DIVIDED—THE BUILD-
 ING OF HEAVEN.

They prepared him a chamber of state ;

To receive his fathers (*i.e.* the elder gods) for counsel he settled
 therein :

- Ex. 15. 11.** " Thou," they cried, " art glorious among the great gods ;
 Thy lot is peerless, thy word exalted !

- 5 Merodach, thou art glorious among the great gods ;
 Thy lot is peerless, thy word exalted !
 Henceforth thy command shall not be made void ;
1 Sam. 2. 7. To lift up and to bring low be [in] thine hand !
Isa. 55. 11. Be that which goeth out of thy mouth confirmed unopposed thy
 word !
- 10 None among the gods shall transgress thy will !
 May plenty, the craving of the sanctuaries,
 Instead of their scantiness, continue in thy holy-place !
 Merodach, thou art our avenger !
Cf Dan. 7. 13, 14. We have given thee the kingdom of the entire sum of things.
- 15 When thou sittest in the assembly thy word be exalted !
 May thy weapons not go wide -may they crush thy foes !
 Lord, spare the life of him that trusteth in thee ;
 But the god that hath taken to evil spill his soul ! ”
 They laid a garment in their midst ;
- 20 To Merodach, their firstborn, they cried :
 “ Let thy destiny, Lord, become manifest to the gods !
Ps. 33. 9. Unmaking and making speak ! let them be done !
Gen. 1. 3. Make up thy mouth—let the garment perish !
 Speak to it again, and let the garment be whole ! ”
- 25 He spake with his mouth the garment perished ;
 He spake to it again and the garment was made.
 When the gods, his fathers, saw what had come forth from his mouth,
 They rejoiced, they did homage : “ Merodach is king ! ”
 They gave him sceptre, throne, and crown ;
- 30 They bestowed on him a resistless sword, driving away the enemy ;
 (Saying, “ Go and cut off Tiāmat’s life, and
 Let the winds carry her blood away into obscurity ! ”
 The Lord’s destiny the gods, his fathers, decreed :
 For a safe and prosperous journey they started him on his way.
- 35 **Hab. 3. 9, 11 ;** Then he framed a bow, for his weapon he appointed it ;
Deut. 32. 41 *sy.* A lance he wrought, he laid it in rest (?).
 Then the god took up the scimitar, in his right hand he grasped it ;
 Bow and quiver at his side he slung (*or* fastened).
- 40 **Dan. 10. 6 ;** He fraught his countenance with lightning ;
Ezek. 1. 27. With flashing fire he filled his body.
Job 19. 6 ; Then he made up the net, to enclose mid Tiāmat ;
Ezek. 12. 13. He set it at the four points, that nought of her might escape ;
 To the south, to the north, to the east to the west,
 Close he brought the net, the snare (*or* gift) of his father Anu.
- 45 *Cf Gen. 1. 2 ;* He created the IM-GHUL, *ill-wind*,* the southern blast, the hurricane,
Job 4. 9 ; Ps. 50. 3 ; The four-wind, the seven wind, the whirlwind, the simoom ;
Amos 4. 13. He let loose the winds he had created, the seven of them ;
Isa. 51. 15. To trouble mid Tiāmat, they followed in his rear,
 The Lord took up the thunderbolt, his mighty weapon ;
- 50 **Ps. 18. 10 ;** The chariot the thing without peer, the terrible, he mounted ;
104. 3 ; He yoked it, and harnessed the team of four thereto ;
Hab. 3. 8. [All of them] ruthless, spirited, fleet ;
 Sharp were their teeth flooded with foam ;
 They were skil[led in attack,] trained to trample down.

* A gloss, explaining the Sumerian IM-GHUL.

- 55 [Thereon he sto]od, mighty in battle ;
 To left [and right he glanced,
 Ps. 104. 1, 2. with terrors he was clothed, and
 His whelming brightness enwrapt his head.
 He took a straight [course], pursued his way, and
 60 Towards [an]gry Tiamat's lair he set his face.

(Two broken lines.)

- At that time they gazed at him, the gods gazed at him,
 The gods, his fathers, gazed at him, the gods gazed at him.
 65 The Lord drew nigh ; he beholds Tiamat's array (*or* middle) ;
 He marks Kingu her consort's frowning (*or* grinning) ;
 Ex. 14. 24 ; He (*i.e.* the Lord) looks, and his (Kingu's) way is confounded.
 Ps. 77. 16. His mind distracted, his purpose flown ;
 And the gods, his helpers, marching beside him,
 70 Saw the leader [spell-bound] ; their look was confounded.
 Tiamat [stood firm ?], without turning her neck,
 With wanton lips uttering rebellion .
 "The gods thy foes [have seen the Lord's] [terrors ;
 [From] their own [quarters they have ruffled unto thee !"
 75 Then the Lord [lifted] the storm-bolt, his mighty weapon ;
 [To Tiamat in her fury thus he sent back reply :
 "[Why art thou so over]weening, lifting thyself on high ?
 [Why dost] thou [thine] [heart] [prompt thee] to stir up strife ?"



BEL-MEISHACH, THE CHAMPION OF THE GODS OF HEAVEN, ASSAILING TIAMAT,
 THE POWER OF THE PRIMEVAL FLOOD, WITH THUNDERBOLTS.

We omit five broken lines, in which he charges her with hating the rule of the gods, and exalting KĪNGU to the supremacy. Then follows:—

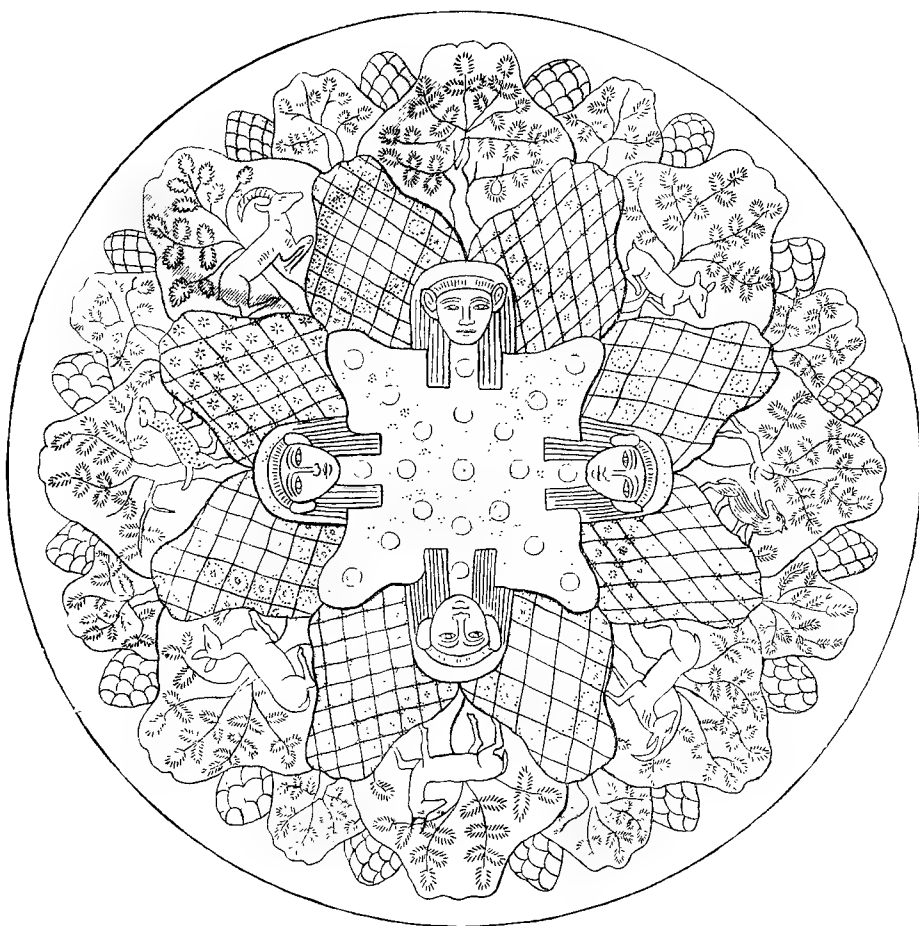
- “[On the gods], my fathers, thou hast fixed thine enmity.
 85 Let thine host be harnessed, let thy forces form in line !
 Ex. 15. 3 ; Stand ! I and thou will do battle !”
 Deut. 32. 41, 42. When Tiāmat heard that
 She became as if spell-bound, she lost her senses.
 Then Tiāmat screamed wrathfully (and) loudly ;
 90 From the bottom, through and through, her ground did quake.
 She rehearses a charm, she utters a spell,
 And the gods of battle call for their weapons.
 Rev. 12. 7. Then Tiāmat (and) Merodach wisest of the gods, stood forward ;
 To the battle they advanced, they closed for the fray.
 95 The Lord threw wide his net, made it encompass her ;
 The blast (IM-GHUL) that took the rearward, before him (*or* her)
 he let slip.
 Jer. 51. 34. Then Tiāmat opened her mouth to her utmost ;
 Gen. 1. 2 (*God's* He made the blast rush into her, or ever she closed her lips.
 wind, H b.). Raging gusts her belly filled, and
 100 Her sense was taken away, and she opened wide her mouth.
 Job 26. 13 ; He thrust in the lance, rent her belly,
 Isa. 27. 1 ; 51. 9. Tore open her inside, pierced the heart,
 Gripped (*or* quelled) her and destroyed her life.
 Her carcase he threw down, upon her he stood.
 105 When Tiāmat the leader he had vanquished,
 Ps. 68. 1. Her force was broken up, her muster scattered abroad .
 And the gods, her helpers, that marched beside her,
 Quaked, were panic-stricken, turned their backs :
 They made off(?), to save their lives.
 110 They were wholly hemmed in, powerless to flee ;
 Ps. 46. 9. He made them prisoners, and their weapons he brake in pieces.
 In the net they lay, in the meshes they sate,
 The four (?) regions they filled with wailing.
 Isa. 24. 21 *et* ; His punishment they bore ; they were shut up in prison.
 1 Pet. 3. 19 ; Rev.
 115 **20. 2 ; Jude 6.** But the eleven (kinds of) creatures which with terrors she
 fraught,



BEL-MERODACH AMONG THE
MONSTERS OF TIAMAT

[From a small seal in Mr. Ball's
collection.]

- The mob of demons that marched to her [aid ?],
 He brought into straits ; their forces [he crushed,
 and]
 Ps. 91. 13 ; With their resistance trampled under
 Rom. 16. 20. foot,
 Isa. 14. 12-15. And KĪNGU, who was exalted [above
 all the gods,]
 120 He subdued along with DUGGA, [who sat] on high
 [at] his right hand :
 He snatched from him the Tablets of Destiny, which
 were none of his ;
 Set his seal upon them, and put them in his own bosom.
 When he had quelled and crushed his enemies,
 Utterly rooted out (?) the self-exalting adversary,
 125 [And] fully established Anshar's triumph over the foe ;
 When the war of Merodach had achieved Nudimmud's (*i.e.* Ia's) purpose :



THE FIRMAMENT AND THE FOUR REGIONS OF EARTH.
NORTH, SOUTH, EAST, AND WEST.

[Ornament from the centre of a Bronze Disc, discovered at Nineveh.]

Then he made strong his ward over the captive gods, and
Back to Tilmat whom he had vanquished, he returned again.
Then did the Lord temple of Tilmat's lower part :

130 With his unsparing scimitar he hacked
the top in pieces :

He cut through the arteries of her
blood,

Made the north wind carry it away into
obscurity.

His fathers beheld, they rejoiced, they
shouted for joy ;

Present, peace-offerings brought they
unto him.

135 Then the Lord rested (*or* was ap-
peased) ; hey carcass he surveys :

The loak he divides (*i.e.* in thought) ; he
frames a device.

Gen. 1. 6, 7. Then he rent her, like the body of a gazelle * in twain :

Pss. 104. 3 ; 148. 4. The half of her † he wrought and made heaven's roof

Gen. 7. 11 ; 8. 2. He drew belt[s], he stationed wander[s].

140 Charging them out to let her waters issue forth.

The skies he traversed, the spaces thereof he surveyed, and

Made them face the face of Etem, Nudimmud's dwelling.

Then the Land measured Ocean's ebb[s] :

A palace, the like of it, he founded, even Ishara ; ‡

145 The palace Ishara, which he had built as Heaven.

He caused Ann, Bel, and Ia to dwell in as their hold (*or* city).



ASSYRIAN SEAL.

Representing the Merodach, i.e. scattering two
composite monsters of Tilmat's blood.

TABLET V

CREATION OF THE HEAVENLY BODIES—INSTITUTION OF THE YEAR AND ITS DIVISIONS.

There is no break between the Fourth and Fifth Tablets. The latter tells of the creation of the stars as the "stations" or "posts" of "the great gods" ; the institution of the year with its twelve months, each in connexion with three presiding stars (of the Zodiac : see Diogenes Siculus, *z.* 30) ; the arrangements made for preventing any star from wandering from its appointed place (*cf.* Jude 6, 13 ; Isa. 24, 21 *sqq.* ; 40, 26) ; and the making of the moon, and assignment of its functions of distinguishing

* *Mosch* Assyrianized form of Sumerian *Ma-mu-ge*, *u/ma*, gazelle (SC. AC. 6. 520, flesh
-cc. Brünnow, 1961).

† Berossus wrote that, after killing her, "Bel (Merodach) went back and cleft the woman
(Thamath, or rather Thamir) *leg* θΑΜΤΕ *pro* θΑΑΑΤΩ in the middle, and made one half of her
Earth and the other half Heaven" (Eusebius, *Chron.*, page 12, ed. Ancher Vegues, 1888).

‡ Sumerian: *House of the Host* [of Heaven].

days and revealing the nightly heavens. The Tablet thus corresponds, with striking differences, to the account of the Fourth Day's Work, Gen. 1. 14-19.

- He formed a station for the great gods ;
 Stars like unto themselves, the *Lu-mashi*,* he stationed [there].
 He appointed the year, dividing it into seasons ;
 The twelve months three stars for each he stationed,
 5 From the day when the year sets out unto the end thereof.
 See **Tablet VII.** He founded fast the station of *Nibiru*, to show their boundary ;
Reverse, 6-8. That none (*i.e.* of these stars) might do wrong nor go astray.
 The station of Bel and Ia he established with him.
 Then opened he great doors (*i.e.* in heaven) on both sides ;
 10 The barrier he made strong to left and right.

[One line omitted.]

- Nannaru* he made shine forth, made him overseer of night ;
 He appointed him, a being of night, to determine days :
 " Every month unfailingly with crescent-crown make division (?) !
 15 At the beginning of the month, and
 Horns thou shootest forth to reveal the heavens.
 Cf **Gen. 2. 2.** On the seventh day the crescent-crown ;
 On the fourteenth

The remaining lines are too broken and too difficult for connected translation. What else the Tablet related, after the account of the celestial arrangements, we do not know. Zimmern supposes that it went on to tell of the creation of dry land and sea, and perhaps also of vegetation. Delitzsch gives a fragment, which may have belonged to the Fifth Tablet, and which seems to say that Anu exhibited the net and the bow of the victor Merodach to the assembled gods : after which the bow was placed in the sky (*cf.* Gen. 9. 13).



SEMITIC BABYLONIAN SEAL OF HALI . . . SON OF PASHKIA,
 SERVANT OF THE GOD RIMMON.

This seems to be a loan from the Sumerian, in which *LU* is the common ideogram for *sheep*, *flock*, and *MASH* may mean *bright*, *pure*, *shining*. The stars are well called a shining flock : see Tablet VII, *Reverse*, l. 7, 8

TABLET VI.

There are no certain, but some possible, remains of Tablet VI. The sole exception is the latter half of the first line, which is quoted as catch-word of the next Tablet at the close of Tablet V. (*of the gods when he heard*). An interesting fragment, published in Delitzsch's *Lecestücke*, may perhaps have belonged to another cycle of Creation Legends. Gunkel and Zimmern give it very doubtfully as the Seventh Tablet of the present series, adding in a note that the attribution is highly precarious. Delitzsch declares that both the form and the contents of the fragment prove that it does not belong to our Epic. It may be thus translated:

- Gen. 1. 7, 8; 26.** When the gods in their assembly (*or* in a body) had created
Let us make. [heaven?], and
Gen. 1. 14-16. Had formed the firm (?) constellations
 They caused [all] the living creatures to come forth,—
Gen. 1. 24, 25. The cattle of the field, the [wild beasts] of the field, and the creeping things [of the field].
 to the living creatures
 and with creeping (*i.e.* moving) things the city they fill[ed]
 all the moving things, the whole of the creatures .
 . . . which in my entire family [are seen ?]
Gen. 1. 27, 28. [Then made] NIN-IGI-AZAG (*i.e.* Ia) two lit[le]
 [Among the whole of the moving things he made (them)
 mighty.

The last two lines perhaps refer to the creation of the first human pair, so that their broken state is particularly tantalising. On this subject, as indeed on that of Creation in general, the Babylonians appear to have possessed various mythical accounts: but in what is probably the closing Tablet of the present series the creation of man is distinctly ascribed to Ia's son Merodach.

Delitzsch, who thinks that the Sixth Tablet must have treated of the creation of the earth, of the gathering together of the waters of Ocean (*Apsû*) and the formation of the dry land, of the clothing of the ground with plants and trees (*cf.* Gen. 1. 9-12), and of making the water, air, and

earth alive with all sorts of animals (*cf.* Gen. 1. 20-25), has transcribed the scanty but precious remains of a much-injured fragment, which may have belonged to Tablet VI., or at least to the series. It mentions the *naqbu*, the hole or well, *i.e.* the abyss of the waters under the earth (*cf.* Gen. 49. 25; Exod. 20. 4); and the *nachiré*, or larger marine animals, such as seals and porpoises: after which it states that the Creator "heaped up" something, probably a dyke or barrier against the sea (*cf.* Job 38. 8-11). The next line mentions the "springs" (*namba'ê*), perhaps "the springs of the sea" (Job 38. 16). On the reverse side we read:—

Anshar making up his mouth speaketh, unto L[achmu he saith]:
 25 Above Ocean, [Nudimmud's] dwelling,
 Over against Isharra which I builded
 The places below [I] made fast (*or* solid)
 I will make a house: it shall be the dwelling of
 Within it let him firmly found his hold!

There can be little doubt that the founding of the earth "upon the seas" (Ps. 24. 2; 2 Pet. 3. 5) and facing heaven (Isharra), to be the home of man and the seat of his protecting deities, was the subject of these broken and partially obscure verses (*cf.* the last six lines of Tablet IV.). The "house," which is to be the dwelling-place of some god, or, perhaps, of mankind, may denote the ground or dry land itself, just as heaven is called a "great house" (IV. 144 *sq.*).—The tablet goes on to mention the institution of holy days (*nubatta*: *cf.* Gen. 2. 3), the "houses" or temples "of the great gods," and even the ancient cities of Nippur and Ashshur, which are thus made coeval with creation. The service of the gods in their chosen cities and sanctuaries appears to have been regarded as the ultimate reason for the origin of man and his world. In the Book of Genesis also, the building of cities (4. 17) and the formal worship of Jehovah (4. 26) begin soon after creation, in the lifetime of the first man. Quite naturally, therefore, a broken tablet of precepts concerning man's duties towards the gods and his fellows may be supposed to have followed next in the series, as the continuation or conclusion of Tablet VI.

Reclus, loc. cit. Daily thy god thou shalt worship
 With offering, word of mouth, due of [in]cense.
 Towards thy god thou shalt have purity of heart:
 That is the due of godhead.
 15 Prayer, supplication, and a humble countenance,
 Early shalt thou present unto Him

And earnestly shalt thou direct (thine) hands,
In thy skill peruse the tablet (*i.e.*, search the Scriptures).



SEAL OF ILIUGUN, THE SCRIBE
Worship of the gods.

Fear (*i.e.*, of God) begetteth grace,
20 And offering [in]creaseth life,
And prayer [looketh] sin.
He that feareth the gods shall not-call [in vain];
He that feareth the Ammaki shall prolong [his days]
With friend or companion say nothing [amiss];
25 May not low things, [say] what is good.
If thou promise, give, [withhold] not.

It is deplorable that a document, so deeply interesting from the point of view of universal morality, should have suffered so much in transmission. But enough remains to prove, if other proof were wanting, that religion and morality were bound up together in the consciousness of the old Semitic population of **Assyria** and Babylonia, and in that of the Sumerians before them.

TABLET VII. (?)

"And God saw everything that He had made, and, behold, it was very good."

—Gen. I. 31.

What is generally assumed to be the closing Tablet of this Epic of Creation, though not free from serious fractures on both sides, especially at the beginning and the end, is upon the whole better preserved than most of those which precede it. The subject is the acclamations with which **Merodach** was greeted by the assembly of the gods (*cf.* Job 38, 7; Isa. 14, 13), after his conquest of **Tiāmar** and subsequent creative labours. He is hailed by all his titles of honour, and men are repeatedly called upon to remember his mighty works and to glorify him. (With the fifty names of **Merodach** *cf.* the ninety-nine names of Allah.)

OBERVERSE.

- Cf* Num. 16. 22. "DINGIR ZI [UKKIN!]" secondly they cried, "Life of all the great gods!]"*
- Who established
Their way
- "Let not [his work] be forgotten in human abodes! .
- 5 DINGIR ZI AZAG! "† thirdly they cried, "Bringer of Purity (*or* Brightness! .
"God of the good wind! Lord of hearing and granting!
Cf Hos. 2. 8. Maker of heap and load, author of plenty,
Isa. 60. 22. "Who turned whatever was little to much!
Cf Jer. 14. 6. *In hard straits we snuffed his good wind,*
- 10 Let men say, let them praise, let them yield him submission!
"DINGIR AGA AZAG," ‡ fourthly, "let all people glorify,—
The Lord of the pure spell, the quickener of the dead,—
"Who to the captive gods shewed relenting,
"Took off the imposed yoke from the gods his enemies,
15 "To keep them under,§ created mankind,—
Deut. 32. 39; The Merciful One; whose it is to make alive!
1 Sam. 2. 6; May his words *or* acts abide, nor be forgotten,
Hos. 6. 2. In the mouth of the Blackheads, whom his hands created!
DINGIR TU AZAG,"|| fifthly,—let their mouth recite his pure charm,
20 Who with his pure spell plucked away all the rebels!
1 Sam. 16. 7; DINGIR SHAG ZU,"¶ that knoweth the heart of the gods, who
1 Kings 8. 39; seeth into the belly;
Prov. 20. 27.
Cf Rom. 2. 3. Who suffereth not the evildoer to escape him:
Who appointeth the assembly of the gods, [who rejoiceth] their
heart;
Who subdueth the disobedient
25 Who prospereth righteousness
Who [quellet] stubbornness . . .
"DINGIR ZI SUD," [seventhly?].**

* I restore DINGIR ZI UKKIN *ina II-e imbù naphāt naphār ilāni tabīti* The Sumerian expression DINGIR ZI UK-KIN, or rather, in the present instance, DINGIR ZI KIN, means *God of the life of all* (or, *of the world*). *Cf* Num. 16. 22. The term UK-KIN, KIN, all, whole, all together, is akin to the Chinese *kung*, all, *k'un*, flock, concourse, much as KIN, work, is to *kung*, work, or GIN, to close, to *kung* in the same sense. See also the note on page 5.

† DINGIR ZI AZAG = *God that bringeth brightness or purity.* *Cf.* Job 26. 13 (*I Job*):—
By his breath (or breeze) the heavens brighten;
His hand pierceth the fugitive serpent

‡ DINGIR AGA (or MIR) AZAG = *God of the bright crown*

§ Or, *to have dominion over them*, to rule and restrain them (*haddi* = *hadi*, *regere*, or *haddi* = *hadi*, *coercere*). The evil spirits are to be held in check by the charms and magical formulas (l. 17 "words") which Mesodach has taught the "Blackheads," *i.e.* the dark-haired aboriginal population of Babylonia

|| DINGIR TU AZAG = *God of the pure charm*

¶ DINGIR SHAG ZU = *God heart-knower.*

** DINGIR ZI SUD = *God who plucks out (or banishes) oppressors*, or something similar. One of the many meanings of ZI, ZIG, is to pluck up, out, or away. SUD, which is explained by the Assyrian *šubūt*, may mean *those who lead captive.* *Cf.* Heb. *shabāh*. The main street of Babylon was called *Ma iban šabā*, "May the captor not cross it!" (*ibur* in this instance being a by form of *ibur*, or "pass along it!" Isa. 35. 8, Zeph. 3. 6)

- " Who endeth fury
 " DINGIR SUD GHAB," * cighthly (?), " who plucketh away [the bad],
 30 " Who dissolveth their covenants . . .
 " Who de[stroy]eth [al]l the wick[ed]"

[Gap of two lines.]

REVERSE.

[Three or four broken lines.]

- 5 **Hab. 3. 8, 15;** " He who passed through mid Tiāmat [without resting], -
Isa. 51. 10. His name be *Nibiru*—he that holdeth [the middle] !
Judg. 5. 20; " Let him f[ix]
Job 38. 7, 31-33; the courses
Ps. 147. 4; of the stars
Isa. 40. 26. of heaven ;
Job 38. 8, 10, 11. of heaven ;
 " Like a flock let him shepherd
 the whole body of gods !
 " Let him quell Tiāmat, let him
 straiten and distress her life!
 10 " Unto future generations, till the
 times wax old,
 Let it hold good without ceas
 ing, let it rule for ever !"



WORSHIP OF MERODACH AND ZĒRĀNIT,
 HIS WIFE.

- Because he builded the Place,† constructed the firm Earth,
 Father ILLIL (*i.e. Bel*) called his name Lord of the World ;
Rev. 1. 4. The title the Igigi ‡ cried all together.
 15 **IA** heard it, his heart was glad :
 " He whose titles his Fathers have magnified—
 Let him like myself be named **IA** !
Ex. 23. 21; Let the whole of my commands—let him convey them all, and
Isa. 9. 6; All my instructions be it he that shall recite !"
John 10. 30.
 20 With the title of *Fifty* § the mighty gods
 Fifty his names did cry, made his way supreme.
Ex. 12. 26; Let them stand forth—let the elder enlighten ;
Deut. 32. 7. Let the wise, the learned, meditate together !
Ps. 145. 4. Let the father rehearse, make the son apprehend !
 25 **Ezek. 34.** Open be the ears of Shepherd and Flockmaster ! (*i.e. the king*)
Ps. 21. 1; 63. 11. Let him rejoice in Merodach, the lord of the gods ;
 His land shall sprout richly, himself shall prosper !

* DINGIR SUD GHAB = *God who overwhelms the wicked* (GHAB = *bi'su*.)

† *i.e.* Heaven. In Rabbinic usage, God is called " The Place " (*māqôm*).

‡ The Spirits of Heaven

§ This was the sacred number of several gods, but especially of *IA*. By proclaiming this title, the gods completed the total of fifty titles of honour with which they successively hailed Merodach.

- 30 His (Merodach's) word is sure, his bidding not reversed ;
 Isa. 55. 11. What goeth forth from his mouth no god hath ever made void.
 If he look, he will not blench (*lit.* turn his neck) ;
 Ps. 76. 7. When he is angry, no god durst face his fury.*

[*Gap of two or three lines.*]

Another Babylonian Account of the Creation.

THE Book of Genesis, as is well known, opens with two distinct and apparently independent accounts of the Creation (I. 1—2. 4a and 2. 4b-25). It is, therefore, a fact of the highest interest that the Babylonians also possessed two accounts, differing so greatly from each other as the two before us. This second Babylonian Cosmogony, brief and bald as it is in comparison with the one already considered, yet presents many points of contact with both of the Biblical narratives. It occupies a small but clearly-written terra-cotta tablet, which was unearthed by Mr. Rassam at *Abú Habbah* (Sippara) in 1882. Its comparative antiquity is suggested by the bald brevity and artless monotony of the style ; by the fact that it is bilingual, being written in Sumerian, the primitive speech of **Shinar** (Shumer) or Southern Babylonia, with the addition of a Semitic Babylonian translation inserted in smaller characters between the halves of the Sumerian lines ; and by the further fact that it is preserved as a sort of hymn prescribed for recitation in the ritual of some special service, apparently held in the temple of E-Zidda at Borsippa, as indicated by the remains of the inscription on the reverse side of the tablet.

- The pure house, the house of the gods, in a pure place was not
made ;
- Gen. 2. 5.** No reed had come forth, no tree been created ;
- Gen. 11. 3.** Not a brick was laid, no brickwork built ;
 No house was made, no city built ;
- 5 **Gen. 1. 24 sq.** No city was built (Assyr. made), no animals crept about ;
 Nippur was not made, I-KURRA † was not built ;
- Gen. 10. 10.** Erech was not made, I-ANNA ‡ was not built ;

* The religious intention of the entire poem is well shown by the hortatory epilogue with which it closes. The author's aim is not private and personal ; but, like the sacred writers of Israel, he is simply anxious that king and people should be duly instructed in the great works of their God, so that, by honouring him aright, they may retain his favour and escape his wrath.

† *House of Earth* ; Sumerian name of Bel's temple at Nippur.

‡ *House of Heaven*, Anu's temple at Erech, the Sumerian UNUG, which is perhaps the Enoch of Gen. 4 17



For (4) (suppression effect):

University of Michigan



References

TABLET CONTAINING THE BILINGUAL BABYLONIAN ACCOUNT OF THE CREATION.
[From the Hudeb (Sippara).]

- Prov. 8. 24.** The *Apsû** was not made, Eridu was not built ;
The pure house, the house of the gods,—its dwelling was not
built (Assyr. made) ;
- 10 **Gen. 1. 2.** The whole of the land(s) was sea.
Gen. 1. 9 (?) ; When in the heart of the sea there was a current (*or* an ebb),
Ex. 15. 8. Then Eridu was made, I-SAG-ILLA was built,—
I-SAG-ILLA where, in the heart of the *Apsû*, LUGAL-DU-AZAGGA †
made his abode ;
- Gen. 10. 10 ;** Babylon was made, I-SAG-ILLA was finished ;
15 **11. 4, 9.** The gods (and) the *Anunnaki* together ‡ made it (Assyr.
Gen. 1. 26 ; wrongly, *he made*) ;
Job 38. 7. “The Pure City, Dwelling of their Dear Heart’s Delight,” a lofty
Isa. 1. 26 ; name, they called it.
62. 2, 4, 12 ; Ps. The god GI-LIMMA (Assyr. Merodach) a tangle of reeds in face
48. 8 ; 132. 13, 14. of the water fastened together ;
Job 38. 6 ; Dust (— earth, dirt) he made, along with the reeds heaped it up.
Prov. 8. 26. That they might make the gods to dwell in dwellings of heart’s
delight,
- 2 Sam. 7. 13 ;** That they might make the gods to dwell in dwellings of heart’s
1 **Kin. 5—8.** delight,
- 20 **Gen. 1. 26 ; 2. 7.** He made mankind :
Gen. 4. 1 (?) The goddess Aruru seed of man with his help did make.
Gen. 2. 19 ; The beasts of the field, things having life, in the field he made.
Job 39. 6. The Tigris, the **Euphrates**, he created, put in place,
Gen. 2. 14. Called their name Good (*or* Beauty : Sumerian).
25 **Gen. 1. 4, 10, &c.** Rush, sedge, marsh-grass, reed-bed, jungle, he created.
Gen. 1. 11, 12. The grass of the field he made ;
Land (*or* mountain : Sumerian), marsh, reed-bed also
Gen. 1. 9 ; The wild cow, her calf the young wild ox, the ewe, her yearling
Ps. 90. 2 (?) the lamb of the fold ;
Gen. 1. 24, 25. Garden and wood also ;
- 30 Tame goat, wild goat, take their stand by him (Sumerian perhaps:
he set there).
- Job 38. 8–10 (?)** The Lord Merodach beside the sea piled a platform ;
before he placed not
he brought into being
trees he made
- 35 [bricks] in the place he made
brickwork he put up ;
[Houses he made], cities he built ;
[Cities he built], animals he formed (?) ;
[Nippur he made], I-KURRA he built ;
40 [Erech he made, I-ANN]A he built.

It will be noticed that the founding of the primeval holy cities of Nippur (*Niffer*), **Erech** (*Uarka*), Eridu (....), and **Babylon** (*Bábil*), with their respective temples, is put in the forefront of this ancient mythical poem. The sanctuaries and service of the gods are the final purpose

* The abyss of waters under the earth, whence springs and rivers flow.

† King of the pure Abode i.e. the god Ia.

‡ The Anunnaki were angels or spirits of “The Great Water” (Sumerian A.NUN) underground, the watery abyss whence the springs and rivers flow.

of Merodach's creative activity. Nippur was the sacred city of Illil or Bel, the father of the gods and lord of the habitable world; **Erech** of Anu, the god of heaven; Eridu of Ai or Ia, the god of deep wisdom, who dwelt in the abyss of waters under the earth; and **Babylon** of Ia's son Merodach, the creative and life-giving god. The goddess Aruru, who, according to the piece before us, assists Merodach in the creation of man, is elsewhere called *Lady of the gods of Sippar and Aruru*, and appears to have been the local deity of a town Aruru, which, like the town of Agade, or **Accad**, became in the course of time a mere suburb of Sippara. In the Epic of Nimrod (VIII. 34) she



SEAL OF A PRIEST OR SCRIBE,
Who calls himself *arad abinū shamshi*, "the
servant of our Father the Sun."

creates Ia-bâni, the satyr-like companion of Gilgamesh, by nipping off a bit of clay and moulding it (*cf.* Gen. 2. 7; Job 33. 6; Isa. 64. 8). The obscure statement, l. 21, that Aruru made seed (or the seed) of mankind "along with" Merodach, or with his help and cooperation, reminds us of the no less obscure exclamation of **Eve**, "I have formed

a man *along with* Jehovah," Gen. 4. 1 (Assyr. *itti* = Heb. *'eth*).

The poem seems to open rather abruptly, unless we suppose that "the pure house, the house of the gods" (ll. 1, 9), may denote the inhabited world as known at the time of its composition—that is to say, Babylonia, or the valley of the **Euphrates** and Tigris (see the Ancient Map, page 23). Compare l. 10. But possibly the reference is to Eridu, the earliest and holiest city of **Shinar**, whose site was on the coast of the Persian Gulf at the mouth of the Four Rivers, and perhaps on an island close to the shore. Eridu, the earthly Paradise, might well be called preeminently *the pure* or *holy house* or *home of the gods*. It is the first thing made when there is an "off-flow," "out-flow," or ebb of the sea from the site of it (ll. 11, 12). E-SAG-ILLA, *House of the High Head* (or top), is Ia's temple there, as E-SAG-ILLA at **Babylon** is the temple of his son Merodach; and the name recalls the tower whose top was to reach "unto heaven" (Gen. 11. 4).

Lines 17, 18 may relate the origin of the reedy marshes at the southern extremity of Babylonia, though some think that they describe the creation of the dry land.

The word rendered "animals," l. 5, is of the greatest interest to the Biblical student. The Sumerian **A-dam** is literally "side-spouse,"

and seems, therefore, to denote all creatures which exist in pairs, or as male and female; so that it may be used of the entire animal creation, both brute and human. The meaning of the Sumerian term thus explains the story of the origin of woman (Gen. 2. 21 *sq.*), and accounts for the curious expression, "called their name **Adam**" (Gen. 5. 2). The Assyrian equivalent, *nannaššu*, seems to mean *things that move or creep about*, being derived from a root, *nannālu*, which looks like a cognate form of the Hebrew *ramas*, to creep (Gen. 1. 21 *sqq.*). I read the verb in the Assyrian version of L. 5 as *nāššu* = *nannšu* = *nannālu*.

This important text was first published, with a translation, by Mr. Pinches; see *T.R.A.S.*, July 1891.



HINDU COSMOGONY.

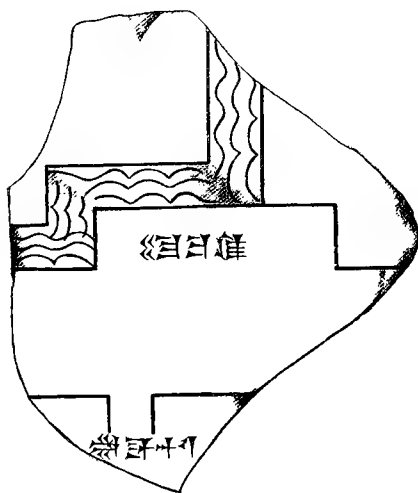
Brahma, seated on a lotus, rising out of Vishnu, who lies asleep on Ananta, the five-headed serpent (cf. Tāmra), while Lakshmi, his wife, sits at his feet.

Ancient Babylonian Map of the World.

(7th or 8th cent. B.C.)

THIS unique document is a tablet of dark-brown clay, unhappily very much injured. The two large concentric circles represent the Ocean-stream, which, according to the ideas of antiquity, surrounded the earth (see Homer and Hesiod. Herodotus was the first to doubt the theory:

ii. 23). The cuneiform writing between these circles reads: NÂR MARRATIM, "*The Bitter (or Briny) Flood.*"



FRAGMENT OF TABLET WITH A
PLAN OF BABYLON,

Showing the district called Tuva, and the Great
Gate of the Sun-god.

Each of the triangular projections from the outer circle, of which there seem to have been seven when the tablet was intact, is vaguely marked as a "district" or "region" (Haupt: "island"); and on the left side of each, an inscription specifies its exact distance (from the nearer shore, or from Babylonia?). The inscription to the left of the great hole on the top of the outer circle, where one of these triangular projec-

tions once existed, reads: V (?) KAS-BU *ina birit*, "*Five KAS-BU (i.e. six hours) between*"; with the strange addition, *ashar DINGIR BABAR NU SHI.LAL* (*shamshu la innamar*), "*where the sun is not seen,*" which reminds us of Homer's Cimmerians (Odys. II. 14).

The two parallel lines, which run across the ground of the inner circle, represent the river **Euphrates**, and the little rings on each side are the cities of the territory through which it flows. At the top of the right

(i.e. on the left bank of the river), the word SHADŪ, 'east,' is written. The Euphrates cuts through the great city of DIN TIR, KI, i.e. **Babylon**, the larger part of which lies on its left or eastern bank. Below, in the south, the river enters the APPARU or "marshes."

The tablet supplies an excellent illustration of the state of geographical knowledge at the time. Cf. the four rivers of the **Gen. 2. 10-14.** Babylonian Paradise, mentioned in the closing lines of the legend of the Flood (page 41); and see Professor Haupt's paper, *Wo lag das Paradies?* in *Ueber Land und Meer*, No. 15. 1894/95.



ANCIENT BABYLONIAN MAP OF THE WORLD.

(19th or 18th cent. B.C.)

Babylonian and Assyrian Seals.

HERODOTUS states that in his day every Babylonian wore a seal (i. 195). This, no doubt, had been the case from time immemorial. And probably no better illustrations of the religious beliefs and ritual of the Old Babylonians and Assyrians are to be found than those afforded by the subjects engraved on the extant cylinder-seals or signets, obscure as many of these remain, owing to our still imperfect acquaintance with the corresponding literature. Statues and sculptures of the oldest period are rare; but we possess a considerable number of these smaller but not less precious relics of the distant past, many of which are as old as the times of Sargon of

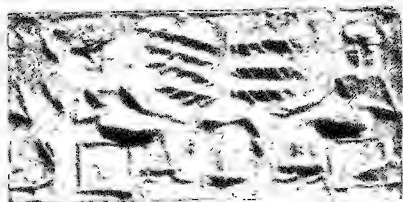


CYLINDER WITH GISHTUBARRA AND THE LION.

Accad, Ur-ba'u and Dun-gi of **Erech**, Gudea of Lagash, and Hammurabi or **Amraphel** of **Shinar** (Gen. 14). The specimens given in this work, some of which are published for the first time, range in date from about B.C. 4500 to the close of the Assyrian monarchy (7th cent. B.C.). The usual shape of such

seals is that of a small roller or cylinder, pierced lengthways, and sometimes fitted with a swivel for use. The names of the owners, of their fathers, their gods, and their cities, are sometimes added in the old linear character. (The impressions, as rolled out on wax, are reproduced here.)

The subjects represented are usually those which meet us again on the sculptured walls of temples and palaces. The most prominent among them are scenes from the Epic of Nimrod, which celebrates the exploits of Gishtubarra or Gilgamesh (**Nimrod**) and his friend Ia-bâni. Ia-bâni is a mythical hero, with human head and bust, but with the horns, ears, and hind-quarters of a bull; and this strange pair may be regarded as the remote archetypes of the better known Herakles and Cheiron or Theseus (see page 25, No. IV.). Another frequent subject, variously modified, is



No. I.—SUPPOSED SCENE OF THE TEMPTATION.



No. II.—A PRIEST PRESENTING A VOTARIUM
TO A CITY.



No. III.—WOMEN GATHERING DATES.



No. IV.—EPISODES IN THE LIFE OF NIMROD.

prayer and sacrifice. As a rule, the gods have the human form; composite figures are confined to subordinate spirits, demigods, cherubic beings, and demons. In this latter respect, the religion of **Mesopotamia** presents a striking contrast to that of **Egypt**.

Sometimes, though rarely, the scene is either a human sacrifice, as Ménant was the first to suggest, or at least a ceremonial symbolically imitating such a rite (page 152, No. III.). Other seals of similar style appear to represent scenes of initiation in religious mysteries, like those of Eleusis or of the Mithraic worship (page 27, No. VI.).

In some archaic specimens, we seem to see the very beginnings of the art of seal-engraving. The small chalcedony cylinder figured on page 27, No. V., shows a sacrificial scene of very primitive execution, in which limbs are indicated by straight lines, joints by round holes (*cf.* also pages 10, and 25, No. II.). The progress from these rude outlines to the masterly handling of animal forms, exhibited by seals as old as the time of Sargon I., B.C. 3800, is very remarkable (*see* page 45, No. 2). No later Babylonian or Assyrian work can be compared with these masterpieces of the early Chaldean kingdoms for breadth and freedom of treatment and truth to nature.

Assyrian seals are less common than Babylonian (*see* pages 11, 31). They are usually made of harder and finer materials, such as onyx and chalcedony. The flounced robe and the cap curving upward in horn-like projections (pages 15, 57), so characteristic of early Babylonian cylinders, are wanting to them. When inscribed, it is in the Assyrian cuneiform; and their subjects are the sacred tree, the winged solar disk, the eagle-headed cherub, and other religious types familiar in the Assyrian sculptures.

In No. I. we have the famous scene of the palm-tree with pendent fruit, towards which two seated figures are each stretching out a hand, while a serpent stands erect behind one of them. George Smith supposed that this might represent the Temptation (Gen. 3), noting, however, that "the two figures seem both to be males" (*Chaldean Genesis*). Others since have taken the fact for granted, but it is very doubtful; compare No. II., a seal in my own collection, where we see a god or goddess with a stellar symbol before the statue, a priest or king worshipping, and behind him an erect serpent and a naked woman. (Possibly the scene may be explained by the custom mentioned by Herodotus (i. 181 *sq.*), and the naked female may be Bel's chosen bride. On the other hand, she may be a goddess; as the serpent denotes goddesses in Egyptian hieroglyphs.) In No. III. two

women are gathering dates, and apparently presenting them to a third figure (perhaps a deity, as the crescent moon is seen before it). In the right-hand corner is a cartouche with the name TA-TA.

No. IV. seems to represent Gishdabar (**Nimrod**) and his friend Ia-bânî in conflict with the lion and the bull; and, on the other side of the defaced inscription, the capture of Ia-bânî (episodes in the Epic of Nimrod).

No. VI., a seal of green jasper in my possession, bears the name of its owner in archaic (lineary) characters, viz. :—

URSHI TUU, PI TU, A, RA
ERU, MU-SA, GE LIG LA

which in Semitic Babylonian may be read :—

urshir Pîr-Numma
Ala-mukish.

"Ala-mukish, the favourite of the god Pîr-Numma."

It seems to exhibit a religious rite, perhaps a human sacrifice, or a ceremony of initiation.

No. VII. is noticeable for the animal-form, probably representing a demigod or demon.



No. V.—A SACRIFICIAL SCENE.



No. VI.—A SCENE OF INITIATION OR RELIGIOUS ASSOCIATION.



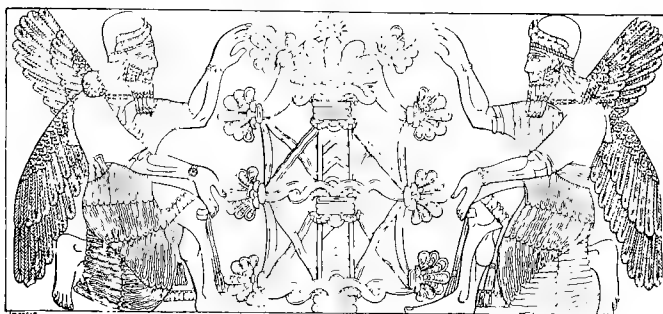
No. VII.—A MYTHOLOGICAL SCENE OR MYSTIC CEREMONY.

Assyrian Sacred Trees with Cherubic Figures.

THE sacred tree is common to almost all ancient religions. It is found among the Arabs, Phœnicians, Canaanites, Jews (*cf.* the **groves**, or rather Asherahs, 1 Kings 14. 23; 2 Kings 17. 10); among the Hindoos, the Persians, and the Scandinavians. It is therefore natural to find apparent traces of it in the sculptures of **Assyria** and Babylonia. It appears to have been most prevalent in **Assyria** during the Middle Empire, B.C. 900–721; and the representations are found at *Ninrûd* (**Calah**, Gen. 10. 11), and *Khorsâbâd* (Dûr-Shargâni, *i.e.* “Sargon’s Castle”), but not at **Nineveh**.

According to an old bilingual Babylonian hymn in praise of the god Ea or Ia (4 R. 15, 52*b*, *sqq.*),

“ In Eri-du a dark *gish-kin* tree grew,
On holy ground it sprang up :
Its appearance was that of gleaming lapis lazuli,
Lying in the deep ” *i.e.* seen under water .



MALE CHERUBIC FIGURES, KNEELING BEFORE A SACRED TREE.

The rest of the hymn refers to the god, not to the tree as my friend Prof. Sayce supposed (*Hibbert Lectures*, 1887, page 238). It may be rendered thus :

“ Ia’s way* in Eridu is fraught with abundance ;
His abode is the sanctuary of the earth ;
His resting-place is the bed of the goddess Bau ;
Into the (his) pure House, whose shade spreads abroad like that of a forest,—
into it none may enter.”

* Probably referring to the procession in which the god’s image or ark (Babylonian “ship”) was carried along the streets on certain festivals, in order to ensure peace and plenty.



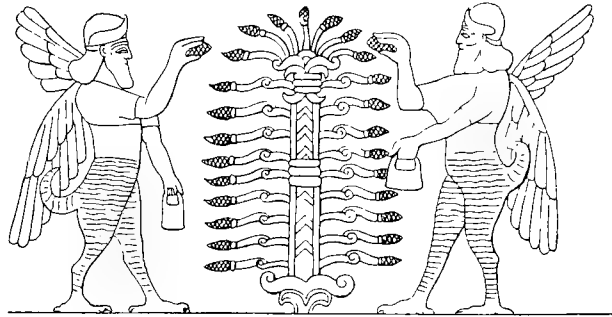
STATUE DE DIOU

Statue en pierre de l'ancien temple d'Osiris, représentant le dieu Osiris, dans sa forme humaine.

Hauteur 1,50 mètre. (Le temple d'Osiris, à Abydos, Egypte, est l'un des plus anciens temples de l'Égypte.)

The two remaining lines are too defaced for translation.

The GISHKIN was, perhaps, a kind of palm (Chinese *k'iung, kwang* ?), or a conifer (Chinese *k'ien* ?). Black, white, and grey species are mentioned elsewhere. ERI-DU, "*Good City*," being the principal seat of the worship of Ia, the tree was perhaps sacred as giving oracles by the motion or rustling of its leaves; like the oaks of Dodona, the laurel of Delos (Virgil .*En.* 3. 91), and that of Delphi (Hymn to Apollo, 390); cf. 2 Sam. 5. 24. The "Teacher's Oak" or "Terebinth" (A.V. *plain of Moreh*), Gen. 12. 6; "The Oak of the Diviners" (A.V. *plain of Meonenim*), Judg. 9. 37; perhaps also Deborah's Palm, and even the Burning Bush, may reflect the same order of ancient ideas. The Arabs still believe the thorny bushes of the *gharqad* or box-thorn (a large species of *Rhamnus*), capable of uttering prophetic words, and regard the *samūra*, or Egyptian thorn, as sacred.



COMPOSITE CHERUBIC FIGURES AND SACRED TREE.

The trees before us are conventional representations of the palm. On the settlement of the Babylonians in the Plain of **Shinar**, or South Chaldea (Gen. 11. 2), they probably found the Plain covered with palms. The character for palm, which was read both *gi-shimmar*, "*shimmar tree*," and *shunga*, "pure, "holy," suggests that the name Shingar (**Shinar**), Shumir, may mean either Palm country or Holy Land. Cf. Deut. 34. 3. According to an Arab proverb, the palm has a hundred uses beneficial to man; and, as regards Babylonia, the inscriptions prove that at an early period it supplied food, both for men and cattle, wood for building, fibre, and many other useful products, whilst its dates yielded wine. The palm was sacred to the pre-Islamic goddess Athtar (*i.e.* Ishtar or Ashtoreth) among the Arabs, as also among the Phœnicians.

The kind of tree is indicated by the palm buds at the termination of each branch, the "palmettes," which passed into Greek art in the form of the "honeysuckle" ornament.

Female (or Youthful) Cherubic Figures, standing before a Sacred Tree.—In this illustration the symbol held in the hand of each figure perhaps indicates the sex. The tree is, as usual, conventionally treated, and may represent a grove of palms rather than a single tree. The uplifted hand suggests blessing.

All the illustrations are taken from Assyrian sculptured slabs now in the British Museum.



FEMALE (OR YOUTHFUL) CHERUBIC FIGURES, STANDING BEFORE A SACRED TREE.



Fig. 2. Spalivinski.

AN ASSYRIAN WINGED HUMAN-HEADED LION, REPRESENTING A GUARDIAN,
GENIUS OR SPIRIT.

Assyrian Cherubic Figures.

Guardians of Gates and Doorways.—Guardian Genii were not unknown to the Assyrians and Babylonians, although the designation **Cherubim** has not yet been found in the inscriptions. It is, however, probably akin to the Assyrian term *karûbi*, "the mighty" (*cf.* Ps. 29, 1). At the doors of the royal palaces and temples were placed winged human-headed lions and bulls, as also huge serpents. These strange composite figures were known by the name of *shûli* (Heb. *shedim*, Deut. 32, 17, A.V. *devils*), and *lamast*, and were placed at the entrance to public buildings to protect the royal pathway and to repel enemies. So

Gen. 3, 24. the Cherubim guard the way to the **Tree of Life**. *Cf.* also the two Cherubim overshadowing the **Ark**, Exod. 25, 18: which were probably winged human figures like those which we see performing similar functions in Egyptian paintings. In Ps. 18, 10: 104, 3, a cherub appears as Jehovah's steed or chariot: *i.e.* the storm-cloud borne onward by the blast. The Cherubim of Ezekiel's vision (Ezek. 1 and 10) seem to combine the principal Assyrian forms in one.

The Scorpion Men.—On this small Assyrian seal, a flaming incense burner stands between the winged human-headed figures, whose composite bodies end in a scorpion's tail curled back ready to sting. Above them is the winged solar disk.

These figures are supposed to represent the "Scorpion Men" described in the Babylonian Epic of *Nimrod*. There, the scorpion-man and his wife keep the gate of the mountain *Mashu*, which had to be passed to reach the Abode of the Blessed (*cf.* Gen. 3, 24).



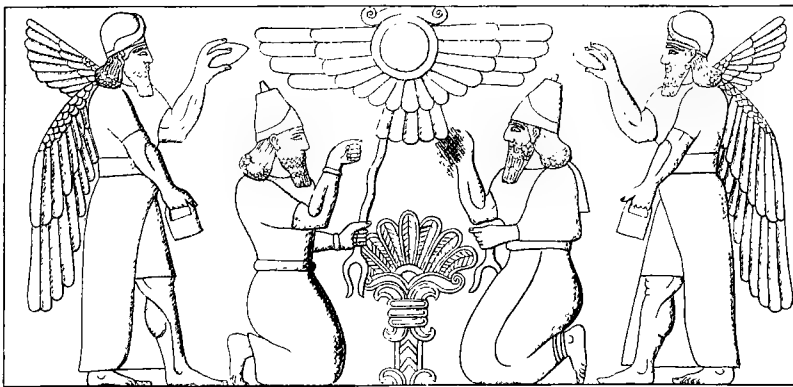
"Then upon *i.e.* human part together to heaven, and their bosom (*i.e.* the scorpion body) to the underworld: whose terror is overpowering, and whose look is death (*cf.* the Greek Gorgon); whose splendour is awful, overthrowing mountains. At sunrise and sunset they watch over the sun."

Eagle-headed Cherubic Figure.—The eagle-headed figures of the Assyrian sculptures have been by many considered to be representations of the god **Nisroch** (2 Kings 19. 37): but for this identification there is no ground whatever. No such name as Nisroch is known in the inscriptions; and the most tenable explanation is that **Nisroch** is a textual error, not for Nergal, as some have supposed, because there was a temple of Nergal at **Nineveh**, but for the well-known Assyrio-Babylonian deity Nusku or *Nusku rēû*, "The Shepherd Nusku," a title of Ninib. (See Halévy, *Journal Asiatique*, 1879, page 387.)

The monuments afford us some explanation of what the eagle-headed creatures represented. The Babylonians believed that before the creation of man the world was occupied by a number of composite beings, half men and half animals; and among these, we are told in the so-called Creation Tablet of Cutha, were—

"warriors with bodies of birds of the mountain gorges, men with the faces of birds of the desert."

Like other cherubic figures in the sculptures, this one also holds a basket and a palm-spathe (in the act of fertilizing a palm-tree; a process often represented). The Assyrians and Babylonians considered the various arts of husbandry to be of divine origin: cf. Isa. 28. 23-29). Others think of a fir-cone, with which the figure is sprinkling the tree with holy water. Dr. Bonavia has proved that fir-cones were used by the ancients for such purposes (*Trans. Ninth Congress of Orientalists*, vol. ii.).



KINGS, SUPPORTED BY CHERUBIC FIGURES, KNEELING BEFORE THE SACRED TREE,
AND WORSHIPPING THE WINGED SOLAR DISK.

(Cf. page 83, and my note on Deut. 33. 2 in *P.S.B.A.*, April 1896.)



EAGLE-HEADED GUARDIAN FIGURE
 From the palace of Ashurnasirpal II, Nimrud (?)



FOUR-ARMED ASSYRIAN WINGED
 FIGURE

The Chaldean Story of the Flood and the Chaldean Noah.

The Deluge Tablet, of which there are several copies in the British Museum, is one of the most important inscriptions yet discovered. It forms the eleventh book of the Chaldean Epic of GILGAMESH, or **Nimrod**. It is introduced there because the eleventh month of the Babylonian

calendar, according to which the Epic was arranged, was called "the Month of the Curse of Rain," or "the Month of Destruction," corresponding to the eleventh Zodiacal sign of Aquarius.



AN ARCHAIC BABYLONIAN SEAL.

Representing an episode in the Epic of Nimrod, Tablet X. Gilgamesh and his friend Enkidu conversing with a monster, Noh-Id, and his boat, in which Gilgamesh went to seek Noh-Id, the Chaldean Noah.

The story is evidently older than the Epic into which it was woven; and is therefore more ancient than

B.C. 2200, the period at which the Epic is supposed to have been drawn up. It is related to "Gilgamesh" by his ancestor NŪH-NAPISHTIM* (i.e. Rest of Soul), called also Atrahasis or Hasisatra (= the Greek *Nisouthros*), "the very wise or pious," who is the Chaldean **Noah**.

The principal points of contact with the Hebrew account are:—

The Deluge is a punishment for sin. Atrahasis and his family are servants of Ia, the god of the watery abyss. The other gods decree a flood. He is directed to build a ship to hold himself, his family, and the craftsmen (who were under the special protection of Ia), as well as the various kinds of animals. The ark is covered with pitch without and

* Haupt and others read the ideogram *En-napishtim*, "Outspring of life." But the Sumerian *Ghis-za* represents an older *Gish-zi* = *Kush-zi* = *Noh-napishtim*, "Rest of soul," i.e. "Tranquil-hearted," whence the Hebrew *Noh*, i.e. *Rest*, is abridged by omission of the second element in the Babylonian name.

within, and has a deck or covering. The rain lasted six days and nights. The birds—a dove, swallow, and raven—are sent forth, and the last returns not. The ark rests on the mount of Nizir. The rescued come forth from the ark. Sacrifice is offered, and the gods gather round the altar smelling the sweet savour. The gods agree not to punish mankind again with a flood. Finally the hero and his wife are taken or translated, like **Enoch**, to live like gods in the immortal land at the mouth of the four rivers of Paradise.

The chief part of this important text is translated here, Scripture parallels being suggested in the margin.



THE REVERSE SIDE OF THE BROKEN TABLET.

Containing the Narrative of the Deluge, is pieced together and published by the late George Smith, December 3, 1872. The restoration comprises sixteen fragments, and the translation appeared in the *Transactions of the Society of Biblical Archaeology*.

TABLET XI. OF THE EPIC OF NIMROD.

(*Haupt, Nimrod-Epos, No. 70.*)

Nuh-napishtim saith to him, even to Gilgamesh :

Let me unfold to thee, Gilgamesh, a secret story,

Gen. 6. 7. And the decree of the gods let me tell thee !

Shurippak, a city thou knowest,—

On the bank of Euphrates it lieth ;

That city was full of violence, and the gods within it—

Gen. 6. 17. To make a flood their heart urged them, even the mighty gods.

Their father (*i.e. adviser* : Gen. 45. 8) was Ann.

Their counsellor the warrior Bel,
 Their throne-bearer* Ninib,
 Their champion Innugi.
 Nin-igi-azag, even Ia, had sat (*or* lurked) near them, and
 Their talk (*or* purpose) he repeated to the reed-fence :
 " Reed-fence, reed-fence ! house-wall, house-wall ! †
 Reed-fence, listen ! and house-wall, give heed !

Man of Shurippak, son of Ubara-Tutu,
Gen. 6. 14. Pull down the house, build a ship !
 Leave goods, seek life !
 Property forsake, and life preserve ! ‡
Gen. 6. 19. Cause seed of life of every sort to go up into the ship !
vv. 15, 16. The ship which thou shalt build,
 Exact be its dimensions,

Equal be its breadth and its length !
 On the ocean launch it ! "

I understood, and said unto Ia my lord :
Gen. 6. 22 ; 7. 5. " The command, my lord, which thou spakest thus,
 I honour, I will do [it] !
 [But wh]at shall I answer the city, the people and the elders ? "

Ia framed his mouth and speaketh,
 He saith unto me his slave :
 "[Ans]wer thus shalt thou make unto them :
 ' Bel hath rejected and hateth me, and

I may no longer dwell in yo[ur cit]y, and
Gen. 4. 14. Towards Bel's ground I may no longer turn my face : but
 I will [go] down to the Ocean, [and] with [Ia] my [lord] will I dwell !
 [U'pon] you it will rain heavily ' "

[Some twelve lines broken, or gone altogether.]



BABYLONIAN CYLINDER WITH SACRIFICIAL SCENE.

* *i.e.* the Cherub on which they rode forth in wrath (Isa 18 10, Isa 19 1 Ezek.
 1 4 *sqq*)

† The fence and wall of Nüh-napishtim's homestead on the river-bank.

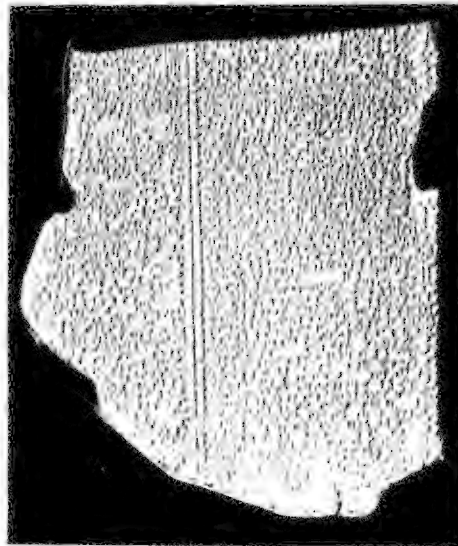
‡ This looks like a variant rendering of the previous line, and may therefore imply an original Sumero-Accadian text, of which the extant Assyrian is a translation.

On the fifth day I laid down the frame of it ;
 At its bulwarks (?) its sides were 140 cubits high ;
 The border of its top equalled 140 cubits (*i.e.* every way),*
 I laid down its form, I figured (*or* fashioned) it ;
 I constructed it in six stories,

Dividing it into seven compartments ;
Gen. 6. 16 (?) Its floors I divided into nine chambers each.
 Water-pegs inside it I drove in *to stop leaks*.
 I chose a mast (*or* rudder-pole), and supplied what was necessary ;
Gen. 6. 14. Six *sars* of bitumen I poured over the outside,
 Three *sars* of bitumen [I poured over] the inside.

While the basket-bearers were carrying three *sars* of oil aboard,
 I reserved one *sar* of oil, which the libations (?) consumed ;
 Two *sars* of oil the shipmen stowed away,
 For [the men's food] I slaughtered oxen ;
 I slew [small cattle] every day ;
 New wine, sesame wine, oil and grape wine,

OVERSEE



ANOTHER COPY OF THE DELUGE TABLET.

* Thus, though called a ship, it seems to have been a perfect cube or box of 140 cubits each way. Cf. the Heb. name *arphah* = chest, "ark." See also Rev. 21. 16, 17. (The Heb. *arphah* may be connected with the Sumerian *Dug*, "to be quitted, appeased," "to rest.") The ships or arks in which the Chaldean and Egyptian gods were carried about were regarded as their resting-places. Cf. also Eg. *def-t*, "a ship." The infant Moses' "ark" is a *tabah*, Exod. 2. 3.)

The people [I gave to drink], like the water of a river.
A feast [I made], like New Year's Day.

[*Five lines.*]

[With all that I possessed I fr] eighted it ;

With all that I had of silver I freighted it ;

With all that I had of gold I freighted it ;

Gen. 7. 7, 8. With all that I had of seed of life of every sort [I freighted it] ;

I put on board all my family and my clan ;

Cattle of the field, wild beasts of the field, all the craftsmen, I put on board.

A time Samas appointed (saying) :—

Gen. 7. 4. “ When the Lord of Storm at eventide causeth the heavens to
rain heavily,

Gen. 7. 1. Enter into the ship, and shut thy door ! ”

That time came :

The Lord of Storm at eventide caused the heavens to rain heavily.

I dreaded the appearance of day ;

I was afraid of beholding day . *

Gen. 7. 16. I entered the ship and shut me my door.

For the steering of the ship, to Buzur-Bel the shipman

The great vessel (deckhouse ? I handed over, with its freight *or* gear).

When the first light of dawn appeared,

1 Kings 18. 44 *sy.* There rose from the foundation of heaven a black cloud :

Rimmon in the heart of it thunders, and

Nebo and Merodach march before ;

The Throne-bearers march o'er mountain and plain.

The mighty Dibbarra (*or* Girra) wrenches away the helm ;

Ninib goes on, pouring out ruin.

The Anunnaki (earth-spirits) lifted torches ;

With their sheen they lighten the world.

Rimmon's violence reacheth to heaven ;

Amos 5. 8. Whatever is bright he turneth into darkness.

One day the southern blast

Hard it blew, and

Like a battle-charge upon mankind rush [the waters.]

One no longer sees another ;

No more are men discerned in (descried from) heaven.

Perhaps an alternative version of the preceding line. Delitzsch renders the two lines.
“ The storm's beginning saw I, to experience the storm I had fear ” But it was at nightfall
that the warning came. The storm burst the next morning.

The gods were dismayed at the flood, and
Sought refuge in ascending to highest heaven *et*, the heaven of Anu;

The gods cowered like dogs; on the battlements of heaven they crouched,

Jer. 6. 24. Like the women of Israel,
The loud-voiced Lady of the gods exclaims:

Gen. 3. 19. "You generation is turned again to clay;"
As I in the assembly of the gods feared the evil—

Like as I foretold in the assembly of the gods the evil:—
A tempest for the destruction of my people
I foretold.

Isa. 64. 8. But I will give birth to my people again,
though

Hab. 1. 14. Like the fly of fishes they fill the sea;
The gods because of the Yammeret wept with her.

The gods were downcast, they *wept* a weeping
Closed were their lips.

Gen. 7. 12, 17. During six days and nights
Wind, dust, storm, ever more horribly, whirled
the land.

When the seventh day came, storm and flood ceased the battle;
Wherein they had contended like a lion.

Gen. 8. 1. The sea lulled, the flood fell, the flood ceased.
I looked for the people [*adarku*] with a cry of lamentation:

Gen. 7. 21 *add.* But all mankind had turned again to clay;
The filled land was become like the waste.

Gen. 8. 6. I opened the window, and daylight fell upon my chamber;
Creaking I rose and wept.

How my clothes cover my grief.

Gen. 8. 5. I looked at the spinnings of heaven, the borders of the sea;
Towards the wealth-peak rose land.

Gen. 8. 4. To the country of Nini the ship made way;
The mountain of the crannies of Nin caught the ship, and
suffered it not to go.

One day, a second day, the mountain of Nin, etc. as before.

A third day, a fourth day, the mountain of Nin, etc. as before.
A fifth, a sixth, the mountain of Nin, etc. as before.

Gen. 8. 6-12. But when the seventh day was come,
I brought out a dove, and let it go.



LEONARD WASTON
Faintly
CHRISTIAN, 1870
HARRINGTON

Variant rendering of the previous line.

† A term-god's figure, representing Gishbar or Ishmesh (Sinn), which was found along with other similar statements, cylinders, and amulets covered in small inscriptions, the pavement of the court of Sargon's palace at Nineveh. These objects were probably designed as talismans against the infernal powers.

The dove went to and fro, but
 Found no foothold (*her* standing-place), and returned.
 Then I brought out a swallow (and) let it go:
 The swallow went to and fro, but
 Found no foothold, and returned.
 Then I brought out a raven (and) let it go.
 The raven went off, noticed the drying of the water, and
 Feeding, wading, creaking, returned not.

Gen. 8. 17, 20. Then I brought out (everything) to the four winds, offered
 victims,

Made an offering of incense on the mountain top:

Num. 23. 1, 29. Seven and seven tripods I set.

Into their bowls I poured calamus, cedar, fragrant herbs;

Gen. 8. 21; The gods snuffed the odour,

Lev. 26. 31. The gods snuffed the pleasant odour;

The gods like flies swarmed above the sacrificer.

But when Ishtar was come from
 afar,

Gen. 9. 13-16. She lifted up
 the Great
 Gem⁸, which Ann had made
 to adorn her.

"These gods," (she cried) "by mine
 azure collar /// by the lapis
 lazuli of my neck, I will never
 forget!

Gen. 8. 1; 9. 16. These days will
 I bear in
 mind, and nevermore forget!

Let the gods go to the incense
 offering;

But let Bel never give the incense-
 offering!

Forasmuch as he took no counsel,
 but caused the flood,

And delivered my people to destruc-
 tion."

But when Bel was come from afar,
 He saw the ship, and Bel waxed
 wrathful;



ANOTHER COPY OF THE DELUGE TABLET

He was filled with rage at the gods, (and) the Igigi (*i.e.* the spirits of heaven):

"Some soul" (he cried) "hath escaped!"

⁸ The character for *Qiu*, "blue," "insects." Cf. the Chinese *Tzu, Tung*, "rainbow," which is written with the same character denoting "insects." The Babylonian myth evidently regards the rainbow as the great jewelled collar of Ishtar, held up, arch-wise, in heaven (*cf.* page 201).

Let not a man survive the destruction ! ”
 Ninib frameth his mouth and speaketh —
 He saith to the warrior Bel :
 “ Who then but Ia doeth the thing ?
 Ia is versed in every wile.”
 Ia frameth his mouth and speaketh—
 He saith to the warrior Bel :
 “ Thou, O sage of the gods (and) warrior—
 In no wise hast thou been well-counselled in causing a flood !
 On the sinner lay his sin !
 On the guilty lay his guilt !
 (But) remit (somewhat) ! let him not be cut off ! forbear ! let him not [be swept
 away] !

Gen. 9. 11. Instead of thy causing a flood,
Ezek. 14. 12-21 ; Let the lion come and minish mankind !
5. 12, 16, 17 ; Instead of thy causing a flood,
2 Sam. 24. 13 ; Let the leopard come and minish mankind !
Hos. 13. 7 ;
Jer. 5. 6. Instead of thy causing a flood,
 Let famine break out and [desolate] the land !

Instead of thy causing a flood.
 Let pestilence (*lit.* Girra ; *i.e.* the god of plague) come and slay mankind !
 I divulged not the decision of the mighty gods ;
Job 4. 12, 13. (Some one, caused Atrahasis to see visions, and so he heard the
Gen. 6. 9. decision of the gods.”

Thereupon he took counsel with himself (*or* made up his mind) ;
 Bel came on board the ship,
 Seized my hand and led me up (out of the ship),

Led up my wife (and) made her kneel beside me ;
Gen. 9. 1. He turned us face to face, and standing between us blessed us,
 (saying) :
 “ Ere this, Nûh-napishtim was human ;
Gen. 3. 5, 22. But now Nûh-napishtim and his wife shall be like us gods !
Gen. 2. 10 14. Nûh-napishtim shall dwell far away from men, at the mouth
 of the rivers ! ” *
Gen. 5. 24. Then they took me, and made me dwell far away, at the
 mouth of the rivers.

* The site of the Babylonian Paradise, at the mouth of the four rivers, **Euphrates**, Tigris, Karîn, and Kerkha. This suggestion, and some of the renderings here adopted, are due to Professor Paul Haupt, the principal authority on the original text.

Obverse



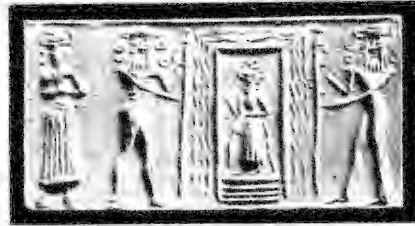
Reverse



CONTRACT TABLET, DATED IN THE REIGN OF AMURIZADUGA. (Museum Collection)

An Archaic Babylonian Seal, representing the Chaldean Noah.

THIS Seal is commonly assumed (after G. Smith, *Chal. Gen.*) to represent Nûh-napishtim, otherwise Atrahasis, the Chaldean Noah, in his ark. Really, it represents him in his dwelling at the mouth of the Four Rivers of the Chaldean Paradise, on each side of which is a figure of Gilgamesh-Nimrod, holding an ear. A worshipper stands in front.



Fragment of another Babylonian Account of the Flood.

IN 1875 the late George Smith wrote as follows: "The 'Izdubar Legends' appear to me to have been composed during the early Babylonian empire, more than 2,000 years B.C." (*Assyrian Discoveries*, page 166). Early as this date may have appeared, it has recently been shown to be none too early. At the last Congress of Orientalists (Paris, 1897), Scheil gave an account of a fragment of a tablet containing a different version of the story of the Deluge, which was unearthed by himself in the course of his excavations at *Abû Habbah*, the ancient SIPPARA. Although the document is sadly mutilated, it is of the highest importance because of the colophon which gives the date as well as the name of the scribe, and because it connects the story with Sippara, as does Berossus (*Ensch. Chron.*, ed. Schöne, page 20 *sqq.*), whose account differs in some respects from that which is embodied in the Epic of Nimrod. The colophon, according to Scheil, runs thus: "Second Tablet of the history (beginning), *Whilst the man slept*. Tablet of 439 lines. Mullil-Aya (or Ellit-Aya), the Scribe. Month of Sebat, day 28, the year when Annimzaduga the king built the fortress *Anmizaduga's Place* at the mouth of the **Euphrates**." (With this mode of marking a year by an event *cf.* Amos i. 1.)

Thus the new text of the Deluge Story is actually dated by its writer at some point in the century 2250-2150 B.C. The tablet, however, from which he made his copy must even then have been already old; for it appears that he could not read it in some places.

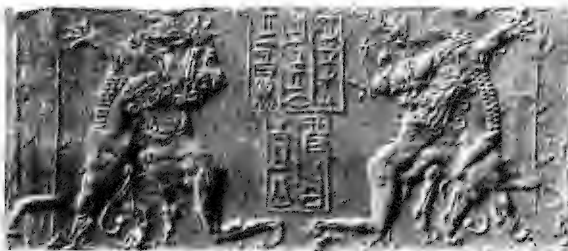
The Babylonian Legend of Gilgamesh-Nimrod.

"Even as Nimrod, the mighty hunter before the Lord."—Gen. 10. 8-10.

GILGAMESH or Gishtubarra, the old Sumerian demigod, who was called in Semitic-Babylonian *Nārādu*—a weakened form of *Navrādu* = *Namrādu*, i.e. **Nimrod**—is the prototype of the Greek Heraklēs, whose celebrated Twelve Labours recall the twelve episodes or books of the exploits of Gilgamesh-Nimrod, which constitute the old Babylonian Epic of that name.

Three archaic Babylonian Seals are figured:—

In Seal No. 1, Gilgamesh and the Lion, which many consider the absolute masterpiece of old Chaldean art, the mighty hunter is grappling with a huge lion, or raising it when vanquished upon his
 Judg. 14. 6.
 (cf. 1 Sam. 17. 35 & 2 Sam. 23. 20; Judg. 16. 17.)
 brawny shoulders: as Heraklēs in the Greek myth overcame the Nemean Lion, or as **Samson** rent the lion in twain by the vineyards of Timnath. The tall reeds suggest the Chaldean marshes as the scene of the exploit. The hero is naked,



SEAL NO. 1

wearing only a narrow girdle or belt above the middle; and, like Samson when he *rent* the lion, he has *nothing* (i.e. no weapon) *in his hand*. His strong, sinewy frame is broadly and powerfully indicated. Here, as always, he is seen

full face. His long, curling locks and beard remind us again of Samson. The inscription is apparently "*KASHA-NANU priest of DĀRU (or ISIN) the scribe, thy servant*." As Gilgamesh is a solar hero, the lion may represent the Zodiacal constellation of Leo.

Seal No. 2 shows Gilgamesh and his companion Ia-bāni in conflict with a bull and a lion. On the right stands the hero, grasping the lion by the throat with his right hand, and holding a fore-paw of the beast with his left. Ia-bāni is seizing the bull by horns and tail from behind—literally taking the bull by the horns—as he is said to have done in the 6th Tablet of the Epic of Nimrod: while Gilgamesh, whose figure is repeated, takes the animal by the throat and fore-leg in front. The bull is "the Bull

of Anu, which that god created to destroy Gilgamesh, at the request of Ishtar, whose wooing the hero had despised. It is the Zodiacal constellation of Taurus, in the sun's annual path through the heavens.

The inscription of the owner's name at the extreme right is effaced; but the style and execution prove that



SEAL No. 2.

the seal belongs to the same early period as the similar one in the New York Museum and that of Sargon I., B.C. 3800, in the De Clercq collection.

In the Epic of Nimrod, the ancient city of **Erech** is the hero's residence; and in Gen. 10. 10 **Nimrod** appears as the founder of **Babel, Erech, Accad, and Calneh**.

Seal No. 3, according to the inscription in the right-hand top corner, belonged to "*Ussi, the brother of the king of Erech, the scribe, thy servant*." It may be referred to the times of Ur-ba u and Dun-gi (B.C. 2700). The central figure, the only one whose head is covered, who carries a sceptre, and towards whom the others look, those nearest him having the hands folded on the breast in the usual attitude of deference, is probably the king of **Erech**. He wears the flounced robe of the Babylonian priests and gods, which, according to Heuzey, was really a fleecy stuff or woollen tissue, with tufts arranged in rows, called by the Greeks *kamakes* (the

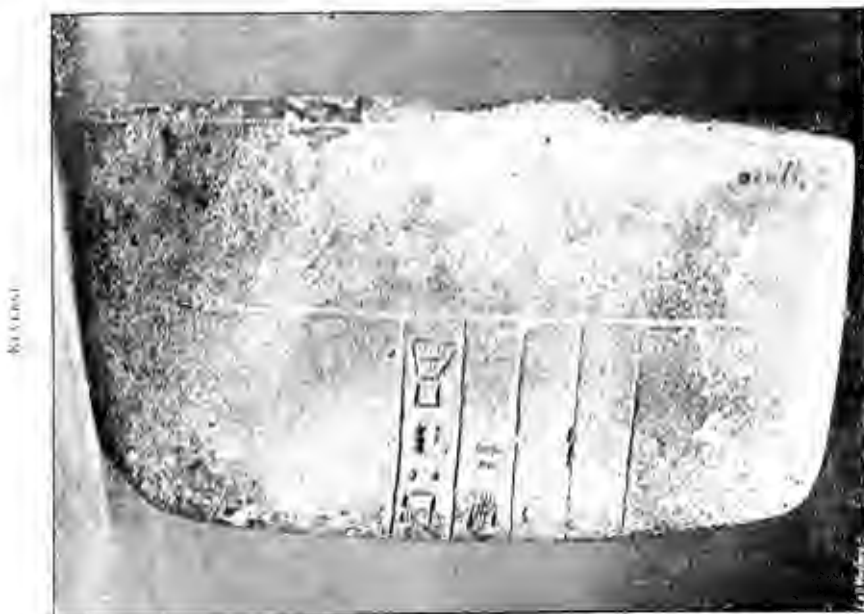


SEAL No. 3.

poet Menander mentions a purple robe of this kind; cf. Josh. 7. 21). Two of his attendants wear a dress of similar material, and carry wands of office. Immediately behind him walks a shaven personage in a fringed robe, who may represent the scribe, the

owner of the seal. An armour-bearer or body-guard, with bow and quiver, and an arrow in the right hand, leads the way. Under the inscription two slave-boys are seen, carrying a stool and a bundle of some kind,

An Inscribed Limestone Tablet (6 in. by 3½ in. by 2 in.)
from Sippara (Abû Habbah).



An Inscribed Limestone Tablet (6 in. by $3\frac{1}{4}$ in. by 2 in.)
from Sippara (Abû Habbah).

Transcription into neo-Babylonian Characters.

一	二	三	四	五	六	七	八	九	十	十一	十二	十三	十四	十五	十六	十七	十八	十九	二十	二十一	二十二	二十三	二十四	二十五	二十六	二十七	二十八	二十九	三十	三十一	三十二	三十三	三十四	三十五	三十六	三十七	三十八	三十九	四十	四十一	四十二	四十三	四十四	四十五	四十六	四十七	四十八	四十九	五十	五十一	五十二	五十三	五十四	五十五	五十六	五十七	五十八	五十九	六十	六十一	六十二	六十三	六十四	六十五	六十六	六十七	六十八	六十九	七十	七十一	七十二	七十三	七十四	七十五	七十六	七十七	七十八	七十九	八十	八十一	八十二	八十三	八十四	八十五	八十六	八十七	八十八	八十九	九十	九十一	九十二	九十三	九十四	九十五	九十六	九十七	九十八	九十九	一百
一	二	三	四	五	六	七	八	九	十	十一	十二	十三	十四	十五	十六	十七	十八	十九	二十	二十一	二十二	二十三	二十四	二十五	二十六	二十七	二十八	二十九	三十	三十一	三十二	三十三	三十四	三十五	三十六	三十七	三十八	三十九	四十	四十一	四十二	四十三	四十四	四十五	四十六	四十七	四十八	四十九	五十	五十一	五十二	五十三	五十四	五十五	五十六	五十七	五十八	五十九	六十	六十一	六十二	六十三	六十四	六十五	六十六	六十七	六十八	六十九	七十	七十一	七十二	七十三	七十四	七十五	七十六	七十七	七十八	七十九	八十	八十一	八十二	八十三	八十四	八十五	八十六	八十七	八十八	八十九	九十	九十一	九十二	九十三	九十四	九十五	九十六	九十七	九十八	九十九	一百

An Inscribed Limestone Tablet from Sippara (Abû Habbah).

Transcription in Roman Letters, and Translation.

THIS venerable relic of the remote past, found some years ago on the site of the temple of the Sun-God at *Abû Habbah*, the ancient Sippar (Sippara), in Southern Babylonia (by some wrongly identified with **Sepharvaim**), is important as exhibiting the oldest known forms of the archaic Babylonian writing, from which the cuneiform characters were in course of time developed. It probably belongs to the period B.C. 4500-4000 (*cf.* page 155). It seems to be part of an old temple-register, not only giving an account of the flocks and herds and other property of the sanctuary, but also briefly chronicling events of interest affecting the sacred lands. Professor Hommel considers the town A-IDINNA, mentioned in the 13th line, whose Assyrian name would be *Nádu*, to be identical with the **Nod** of Gen. 4. 16. The tablet is now in Mr. Ball's collection.

* The capital letters mark Sumerian words, the small type Semitic Babylonian words and terminations, the occurrence of which here and there proves the text to be of Semitic origin.

COL. I.

() GAL

Grand (Account ?)

III DIB DIB

Three sheep

be-li BAL SID

To the Lord the shepherds sacrificed ;

XII GUD X LID

Twelve bullocks, ten heifers,

COL. II.

II SHE-GISH SAG

Two (crops ?) of best sesame.

20 I TU-PI GUSH-GIN

One tu-pi of gold ;

I ZA-BAR

One of bronze,

SHU-ZALLI

Burnished.

COL. I.—*cont.*

- 5 SUB NU-NU SIB
*The shepherds lived on (their)
 flesh.*
 C (?) BUR NIR
A hundred (?) bull calves
in u-di-la-tim
In the stalls.
 X BUR NIR
Ten bull calves
 SHU-BALAG
 DA DA GISHGAL (?) MAR
Were sacrificed
on the south and west borders.
 10 XI NIR DINGIR NIN-GAL
Eleven bull (calves) to Ningal.
 XI NIR TU-LAL-tim
Eleven bull (calves) for breeding.
 XXX BUR NIR
Thirty bull calves
in A-IDINNA-KI
At Nod (?).
 X BUR NIR
Ten bull calves
 15 in ASH-NA-AK-KI
At Ashnak.
 I DUR-DUR
One boar.
 XX BI-NI DUN
Twenty fat porkers.
 X BI-NI DUGGA
Ten fine hogs.

COL. II. —*cont.*

- UNU-URU-KI
At Erceh (?)
 I TU-PI GUSH-GIN
One tu-pi of gold ;
 25 LX (?) MA-NA ZA-(BAR)
Sixty (?) manchs of bronze,
ka-me-ir
Dark
 KUNIN TA
As pitch.
 GISH-GI ĠAL
The swamp overflowed
be-li ĠU
The Lord's domain ;
 30 UR GISH AN
Together trees and corn
i-mu-tum
Died.
 E DA DA
With ditches on the borders
 NU-SHAR
The gardeners
 GISH-SHAR
The garden
 35 DIM-DIM
Enclosed :
 DÀRRA
Vegetation
 UM-ME-SHAR
Flourished.

On the reverse of the tablet four lines are ruled, but only two filled up. They are inscribed :—

SHUNGIN XXV UNU GUN—A—A

Total : twenty-five dwellings. Gunan (i.e., prob., the scribe's name).

The third line exhibits a single arrow, the beginning of a character left unfinished. The tablet has evidently been broken in half, perhaps by those who found it. The publication of the part we possess may

lead to the identification of the other portion, a result much to be desired.



OLD BABYLONIAN CYLINDER-SEAL, WITH FIGURE OF THE MOON-GOD.

[Inscribed :—“Ur-Ba’al, the highly manly, kind of Ur. Hushanur, the High Priest . . . thy servants.”]

The reference to the temple-garden in Col. II. 28 *sqq.* might be illustrated by many passages in the Babylonian religious texts. Thus in W.A.L. Vol. IV., pl. 25, which gives the service appointed for the conse-

cration of an image of the Moon-god, we read what may be rendered as follows :—

At sunset in the garden

[Thou shalt pray] to Bel : his throne thou shalt cover with the cloth thereof :

The great tablet in the garden thou shalt set up. At sunrise

on the bank of the river, . . . grassy place, pure water draw : three knots

For Li, Shamash, and Merodach thou shalt tie :

One knot for this god : *i.e.* the new statue thou shalt tie :

Dates, wheaten meal for sprinkling, honey, butter thou shalt place :

Make splendid, make rich (*thine offerings*)^a : The 6 drink-offerings to Bel, Shamash, and Merodach pour :

One drink offering to this god pour : best wine, pour out, and

bet on plenty. The great basin take up, and into the great basin

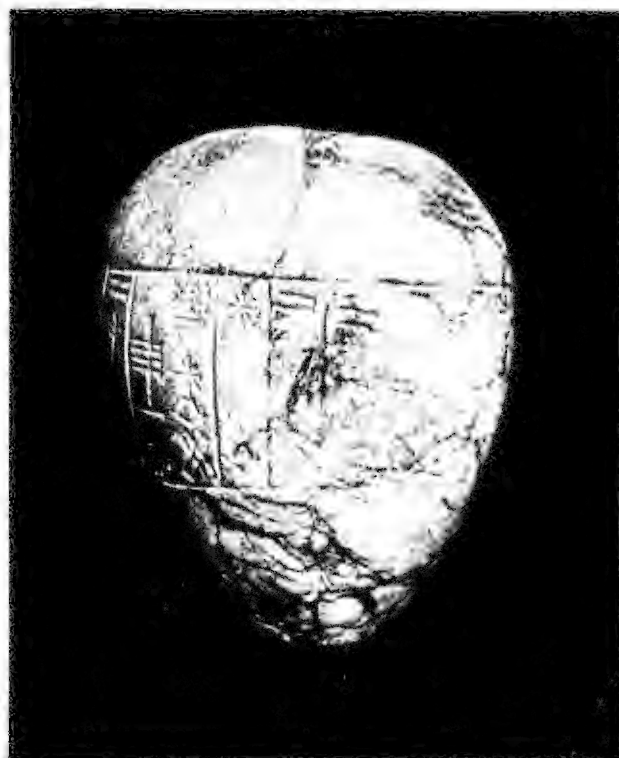
Cedar, cypress, tamarisk, the herb *mashtakal*, a palm sapling,

The reed *shululu*, honey, butter, oil, choice oil, thou shalt put.^b

The temple-lands would be necessary for the production of all these ritual requisites, as well as for the maintenance of the priests and their dependents. See my version of the entire text, in the *Proceedings of the Society of Biblical Archaeology*, February 1892.

Head of a Mace or Sceptre Inscribed with the Name of Sargon I.

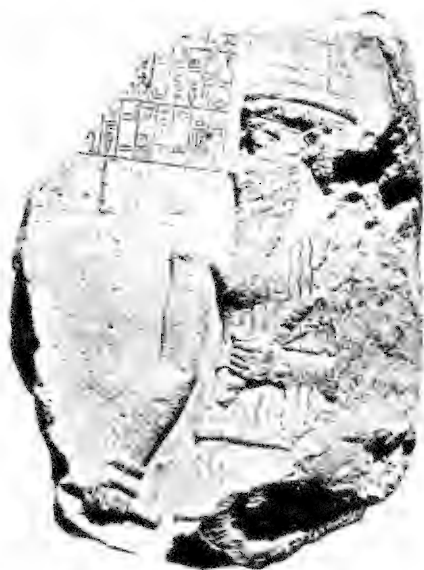
A NUMBER of objects of this kind, mostly in limestone or marble, exist in the British Museum and other collections. The writer possesses two in fine blue chalcedony (see page 217), dedicated respectively to the gods **Merodach** and **Nebo**, and dating from the period of the New Baby-



HEAD OF MACE OR SCEPTRE DEDICATED BY SARGON I.

lonian empire. On sculptures and seals, gods and kings hold sceptres with similar heads (see pages 53, 160). The example figured here was found in the lower strata of the excavations of the Temple of Sippara, and bears an inscription of Sargon I., king of **Accad** (Gen. 10, 10): whose date is

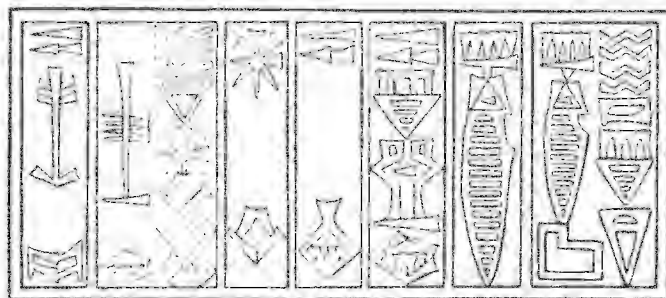
fixed by a statement in the inscription of Nabonidus, the last native king of **Babylon**, B.C. 555:—"I dug down to a depth of eighteen cubits, and the foundation inscription of NARAM-SIN, the son of Sargon, which for 3,200 years no king my predecessor had seen, the Sun-god, the great



PORTRAIT OF NARAM-SIN

Sargon and his son Naram-Sin, found by the Pennsylvania expedition in the ruins of E-Kurra, the great temple of Elil or Bel at Nippur, now called Nuffar, supposed by some to be the Biblical **Calneh**. (See Hilprecht: *Babylonian Expedition of University of Pennsylvania*, Vol. 1.).

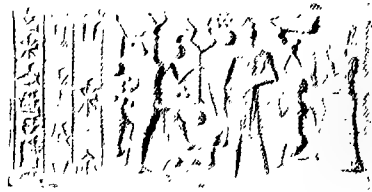
lord of E-BARRA, the dwelling-place of his delight, suffered me to behold." This makes the date of Naram-Sin about B.C. 3750, and that of Sargon, who reigned fifty years, B.C. 3800. The inscription upon the mace-head reads "SARGON, king of the city, king of AGADÉ (Accad). To the Sun-god in Sippara I look (for help) ; cf. Pss. 123. 1. 2 | 141. 8. This inscription is written in Semitic Babylonian, and therefore shows that the characters, the invention of the Sumerian (Turanian) population of Babylonia, had been long in use, and were borrowed by the Semites even earlier than B.C. 3800. The same thing is proved by the inscribed bricks and door-sockets of



INSCRIPTION ON THE MACE-HEAD.

Seal of Ilu-Ishtar (?).

THIS old Babylonian seal, figured in Plate X. of the Rev. H. G. Tomkins' learned and luminous work *Abraham and his Age*,* and described by him on page xxviii of the same book, was found by Cesnola at Curium in **Cyprus**. The inscription may be thus read in Semitic Babylonian: *Abil-Ishtar (?) abil Ilu-bânî arad ili Narâm-Sîn*, which means: "ABIL-ISHTAR (?) son of ILU-BANI, servant of the god NARAM-SIN. Abil-Ishtar, the owner of the seal, therefore, was either a servant of the king Naram-Sin, who is called a "god," as the Pharaohs were called by their subjects; or he was the priest of the cult of Naram-Sin, who, like Gudea and other Babylonian monarchs, was deified and served with regular offerings in a special sanctuary after his death. Whether the worship of the old Babylonian sovereign extended to Cyprus, we cannot say. The seal of Abil-Ishtar (?) may have found its way into the Temple-treasury of Curium simply as a rare and precious object. Moreover, it is uncertain whether the king Naram-Sin, or the god of **Accad**, who appears to have borne that designation, is intended by the inscription. M. Thureau Dangin has lately published the legend stamped on a document addressed to LUGAL-USHUMGAL, a *patesi* of Sirgulla, contemporary with Sargon and Naram-Sin, which reads as follows: "The god NARAM-SIN, god of AGADÉ (Accad). SHARRU-ISHDAGAL the scribe, thy servant" (*Revue d'Assyriologie*, Vol. IV., No. III., page 76).



SEAL OF ILU-ISHTAR.

As M. Dangin observes, we can hardly ascribe too much importance to the epoch of Sargon and Naram-Sin. By the substitution of a great and compact empire for the numerous small rival principalities into which the country was parcelled out, and by the remarkable impulse given to all branches of activity, and by the full expansion in all directions of an art, a culture, a civilisation, the slow development of which had occupied the previous centuries, nay, millenniums, it marks a culminating point in the history of the ancient East.

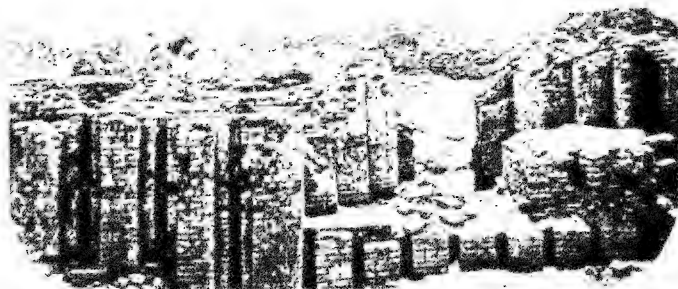
* Vol. VI. of the "Bible Student's Library" Eyre & Spottiswoode, 1897.

Inscribed Statue of Gudea, King of Chaldaea.

(Circ. B.C. 3000 or 2800.)

This long inscription is in a somewhat later form of the archaic linear Babylonian character. The language is the non-Semitic Sumerian. The statue and inscription show the skill of the Chaldean sculptor as early, perhaps, as B.C. 3000. The stone is hard diorite, which the inscription tells us was obtained from MAGAN, a country formerly identified

with the peninsula of **Sinai**, but which is now more probably considered to be N.E. Arabia, bordering on Babylonia and the Persian Gulf. The inscription records



RUINS OF THE PALACE OF GUDEA AT TELL-LOH.

the building by Gudea of the temple of his god, Ningirsu, or Nin-Sugir, "the Lord of Sugir" (= Sun-gir = Shinar?).

The statue is one of eight, some standing, others sitting figures, some under life-size, and others over it, which were found by M. de Sazze at *Tell-Loh* in 1881, and are now in the Louvre. All these statues have lost their heads: but one of the two heads on page 134 may have belonged to one of them, as these heads were found among them in the central court of the palace. The statue here reproduced is known as "Gudea the Architect," the plan of a building and a graduated rule being sculptured on the hip.

Though the main topic is the building of "E-Nimû," the temple of "Ningirsu," the inscription throws some light on Gudea's relations to other countries. Thus in col. v. 21 sqq. we read:—

"What he had built the House of NINURSU, NISURSU his beloved King, sailed, and opened wide his (Gudea's) way from the Upper Sea (i.e. the Persian Gulf) to the Lower Sea (i.e. the Mediterranean)."

On AMĀNŪM (= Amānus, N. of Lebanon), "*the cedar mountain*," he felled cedars for the building of his temples, and fetched various kinds of stone from the mountains of MARTU, or Syria and Phœnicia. From MELUCHCHA, i.e. probably N.W. Arabia as far as the borders of Arabia Petraea, he brought hardwood trees and gold dust; from GUBIN *lutukū* trees; and *nabur* stones from BARSIB (Borsippa), conveying them down the **Euphrates** in "*great boats*." (See page 116.)

In col. vi. 64 we have the important notice:—

"With the sword the city of ANSHAN in **Elam** he subdued; its spoils to NINNIŠŪ in E-NINŠŪ he dedicated."

"Anshan," or Anzan was the kingdom of **Cyrus**, some 2000 years later.

In col. vii. 10 Gudēa records that he brought stone from MAGAN for making this statue of himself, to which he gave the honorific name, "*O My King Whose House I have built, be Life my Guardian*," and dedicated it in "E-Ninnū, bidding the statue make constant appeal to his god, whose statue, no doubt, it faced: "*Speak thou to the image of my King!*" All the statues of Gudēa have the hands folded on the breast, in the manner of Oriental servants awaiting orders—a token of the king's continual worship and service. (So **David** would fold his hands when he "went in and sat before the Lord," 2 Sam. 7. 18.)



STATUE OF GUDĒA, KING OF CHULUPHA.
(Cf. p. 116, fig. 2, 3, 4.)

The Old Sumerian Inscription known as Gudea B.

I HAVE translated this inscription from the text as published in De Sarzec's *Découvertes en Chaldée*. The version of Amiaud, there given, is the only one I have seen. Gudea's date is fixed by an inscription which mentions his son UR-NINGIRSU as contemporary with DUN-GI, king of UR (see Winckler, *Untersuchungen*, 157. 9).

Col. I. In the House of NINGIRSU his King, the image of GUDEA the *Patesi* of SIRGULLA *Zerghul*, who built the temple E-NINNA. One *cab* of strong drink, one *cab* of victual, half a *cab* of fine millet (?), half
2 Kings 6. 25, cab. 1 *cab* of ground corn (?), as a continual offering* he appointed. If a *Patesi* revoke it, transgress NINGIRSU'S command, —may his own continual offering in the House of NINGIRSU be revoked, his own behests be thwarted!

Col. II. To NINGIRSU, the mighty Hero of ELLIL (= Bel), GUDEA the Giver of Ornaments (?), the *Patesi* of Sirgulla, the Shepherd named by
Isa. 44. 28 ; the heart's choice of NINGIRSU, faithfully regarded by
Ezek. 34. 23. NINĀ (*the Goddess of Nineveh*), might-endowed by NIN-
 DARA, gifted with eloquence † by the goddess BAT, the child
 born of the goddess GATUMDUG, with kingship's high sceptre
 endowed by the god GAL-ELIM,

Col. III. of the living, far and wide, Destroyer through DUNSHAGGA : whose supremacy is the creation of NINGISHZIDĀ his god.

When NINGIRSU had looked upon His city with faithful eye, when He had named GUDEA for faithful Shepherd of the land, when amid the magnates (?) He had established his power, then he purified [and] inspected the city, he made a ring-wall (?), the banks (?) of the canal he examined.

Col. IV. **2 Kings 23. 7.** The sodomites, [Col. IV.] the catamites, the he banished from the city. He who did not behave properly with women (?), powerful officers threw him into the canal.

The House of NINGIRSU, the Mansion (?) of Heaven and Earth, in a pure place he built : a grave (?) he violated not, a coffin (?) he violated not ; a mother (deceased) her child did not disturb. The Gatewardens *Préfets*, the Mayors (*chazans* ; city-governors), the Scribes, the sergeants, the overseers (?), of this work, wore garments of goats' hair (?). The Scribes strengthened their hands.

* *etc.* to his own statue. The cultus of GUDEA was maintained after his death (see Scheil *Recueil de Travaux*, vol. xviii., pp. 64 *sqq.*) He was actually called "the god Gudea," like the Egyptian kings and the Roman emperors.

† GUDEA may mean *speaker, orator* (GUDĒ = *šarû*, to speak)

Col. V

In the city a coffin was not made, a body was not laid in earth: the wizard
 priest(*or* sor-
 cerer) per-
 formed no
 rite(?), pour-
 ed forth no
 lamentation;
 the mother,
 the family
 uttered no
 lamentation.
 In the do-
 minion of
 SIKURULLA a
 man, having
 a son, to
 the place of
 SIKURULLA
 brought no man: an architect (*or* draughtsman) did not plan (*or* build) any
 man's house.



ARCHAIC BABYLONIAN SEAL

Representing the worship of the Corned (Ninkasi?). The second figure before the seated god carries a wooden plough; the third is carrying three ears of corn, perhaps as first fruits; and ears of corn decorate his dress. The first figure also seems to have just placed a corn ear in the god's right hand.

for NINKISU, his King, he prepared splendid adornments. In E-NINKI
 (the chapel called) "May **Rimmon** lighten the Darkness!" he
 rebuilt, and restored its dwellingplace. Within it his own
 chosen sepulchre of fragrant cedar he built him.

Ps. 18. 28.

When he had built the House of NINKISU, NINKISU his beloved King
 commanded, (and) from the Upper Sea into the Lower Sea his way He opened.
 From Anlaurum, the mountain of cedars, [trunks of cedar, whose [length was
 70] cubits, [and trunks] of cedar, whose [length] was 50 cubits, [and trunks] of
 box (?), whose length was 25 cubits, for beams he felled, (and) to this land (*or*
 from that mountain) he conveyed. Many dykes, as a defence against floods,
 before it he made. Many (sacred) knives (? *or* swords) of flashing bronze,
 7,000, he made. Of flashing bronze the waterpipes on its sides and front he
 made. Of flashing bronze the waterpipes of its cisterns (?) he made. Of those
 cedars (some) into great doors he wrought; with splendid decoration he made
 them (22, the doors) surpassing, (and) in E-NINKI he set them up: (others of
 them) in E-MADKITA-SIKURULLA* he fashioned into beams. From the city of
 URU (Tashur?), from Mt. INLA, ZADANI M-REEK, huge SHADUR-REEK, TUBURUM-
 REEK, (and) ORN-REEK, for beams (?) he felled: [Col. VI.] in E-NINKI into beams
 he fashioned them. SHUYANUM from the mountains of MENSA, MUSALI from
 the mountains of the West Country, (and) NAGAL-stone he fetched: into in-
 scribed slabs he made them, (and) on the side-walls (?) of E-NINKI he set them
 up. From FIDANUM (= Dedan) in the mountains of the West Country, SIKURUL-
 GARDI-stone he brought: into CRABRIA (doorposts?) he wrought them: for
 the door-bars in the House he set them up (?). At KARAI-ADKA, in the Copper
 Mountains, he dug out copper: into weapons (?) spears) unsparing he wrought
 it. From the land of MEAS-URHA, he fetched *nishu*-wood: (into . . .) he
 made it. Much (?) *nishu*-stone he fetched: into weapons (?) spears) for the
 mighty he wrought it. Gold dust from the mountains of GADU M† he fetched:
 into weapons (?) spears) for the mighty he made it. Gold dust from the land of
 MURU-MURU he fetched: for the T-MARU (House of the Storm-god) he

Col. VI

* *see The Ishtar House, the place into which the Ishtar cult was carried (for healing).*

† *see Khalkh, S.E. of Median (Hammel).*

wrought it. I-*ti-ri* he fetched. From GUTN, the land of the *SALIMITEE*, he fetched *QALIM-wood*; into bolts (?) he fashioned it. From MADGA-LAND, from the mountains of the river *QALIM-DA*, mineral pitch he fetched; the platform of E-NINNI he built therewith. I-*ti-ri* he fetched. From the mountains of BARSU with *NALUA*-stone great barges he filled; the base of E-NINNI he surrounded therewith. With arms he crushed the city of ANSHAN in E-AM; the spoils of it for NINURSU in E-NINNI he laid up.

Col. VII.

GIDEA, the *Patesi* of SIRGULLA, when he had built E-NINNI for NINURSU (and so adorned it with decorations; when a House of luxury *for* coven work, such as no Pontifical king ever built for NINURSU, he had built; (his name he inscribed; an ornament *viz.* his own statue—he prepared (cf. Col. v. 14); the commands of NINURSU he faithfully performed. From the land of MAGAN hard stone (*-dip-ri*) he fetched; into his own likeness (*i.e.* the statue) he formed it; *E-DAI-MU-EANI MUENARU NABU D-SIRGALLU (My King, Whose House I have built, let Life be my Reward!)* for a name he called it; in E-NINNI he placed it. GIDEA to the statue gave command: "To the statue of my King say thou it!" (*i.e.* the prayer expressed in thy name).

After I had built E-NINNI, His beloved House, I enfranchised debtors (*lit.* loosed interest); I washed hands (*i.e.* cleared all liabilities). During seven days corn (food) was not restricted (?);

Cf. 1 Kings 8. 65. the bondmaid was made equal with her mistress, with the bondman his lord was put on a par; in my city with the powerful his inferior, at his side, reclined. The bad man from this House I repelled. To the behests of NINNI and NINURSU I was heedful. No oppression, did the rich man commit; violence (?) the mighty man did not commit. The house which had no son, its daughter presented its offering; in the mouth of *me* before His Image she placed it.

For the statue (*i.e.* of GIDEA) neither silver nor lapis lazuli let there be! neither copper nor tin, nor bronze, as covering (*or* ornament), shall any man bestow (*or* lay out)! be it hard stone only! let a place of drink-offering be appointed! the work (?) of the pious let no man destroy! The statue before Thee, O NINURSU, the statue

Col. VIII.

of *ti* in A. (Col. VIII.) [the *Patesi* of Sirgulla, who built NINURSU's E-NINNI,—the man that shall take it out of E-NINNI, that shall erase his (*Gide*?) inscribed name (*or* name-inscription, *MUSARU*),—the man that shall carry it off (as spoil,—the man who, on the New Year's Festival, instead of my God his own God (NINURSU is my King; among the people shall honour with libations,—my decrees shall put down, my gifts shall reverse,—in



HARPER AND MUSEYAN.

Fragment of a basaltid, from the ruins of the palace of Gudea, the early Babylonian King (c. 2300 B.C.). In the upper fragment the three figures (left, center, right) are standing, and the figure in the center is holding a staff or scepter. The fragment is broken and irregular, showing a rough, textured surface. The bottom section is a dark, triangular base, possibly part of a larger statue or a separate fragment.

disfavouring of my stated prayers my name shall take on its own name. Shall
 put on the side-walls (or platform? cf. or. 13) of NIS-SUR, my home, of those
 naming shall step on, before (I) shall not sing (7). — In the days to come, all
 the wealth (said) a *Pašur* of Saggila (= SAKŠU for NISUR) my home shall
 abound, who shall possess splendid decorations. His commands for me shall
 alter, nor put down his doings. — IN-ER-RA, the *Pašur* of KUR-UR, who
 his commands shall alter his doings — put down (or) (said), may AN, ENLIL,
 AN-UR=U-LI-KI the Righteous, ENL = AN whose Name man uttereth
 not, NISUR=KING of ANNE NIS, the Lady of Uruk, the Adorers the
 Warrior KUR, the Mother of SAG-UR, the glorious EN-ER, the Lady
 abiding in AN (= *Heaven*), EN-ER the Lady of EN-ER the Sumerian the
 King of Lagash, JANUT the Queen of the World, EN-ER, EN-ER, EN-ER,
 EN-ER, NISUR=KING the Lady of the *Pašur* (cf. 13), EN-ER=KING of NIS,
 EN-ER=KING the Lady of KIS-SUR=KING the *Pašur*, and my God NIS-SUR=KING
 after *his name* his lot; like an ox in broad day may he be slaughtered like a
 wild bull in full strength be fast bound; may he be slain; his throne may the
 man he has carried captive lay in the dust. — his children, his

Ps. 109. 9-15.

name to blot out let them set them round; his name in
 the House of his God, from the tablets, may they take; and
 may his God regard not the people's crying; with the men of heaven may He
 smite (7); with the waters of earth may He smite (7); nameless may he go
 forth (7) *his*; let his noble offspring become base; That man like one
 who hath done evil unto a righteous man, far away at Heaven's foundation; in
 the mountains (7) may he abide. — Of the Deliverer of
 the Earth, the Lord NISUR, His Majesty let the world declare!



FIGURES 1-3. (cf. 13)

Reading the character *kan* for *an*. — See *Uruk*, 141.

1. As the Jews cannot avoid uttering the royal name of JERUSALEM for *Jerusalem*.
2. Taking on board all phenomena for *an* (*humanity*).

Bronze Statuette of a God or Pontiff-king.

THIS curious figure, $\frac{3}{4}$ inches high, found in a cavity of solid brickwork, bears an inscription of Gudea. It was cast in a mould,

Gen. 4. 22.

thus showing that the art of casting bronze was known even at so remote a date: and it also bears traces of

being chased and inlaid with gold in a primitive style of Damascene work. In the earliest Babylonian hymns, a man purified from sin is

often compared to glowing molten bronze: a fact which indicates a very early knowledge of the working of metals. (The tiara with horns, conventionally indicated in profile, is characteristic of gods and genii or divine beings in the Assyrian sculptures.) It is generally held that the cone served for fixing such figures in cement. M. de Sarzec found several others: among them a statuette of a woman standing on a cone, and a bull lying on one, each concealed in a similar cavity (see illustration, page 59).



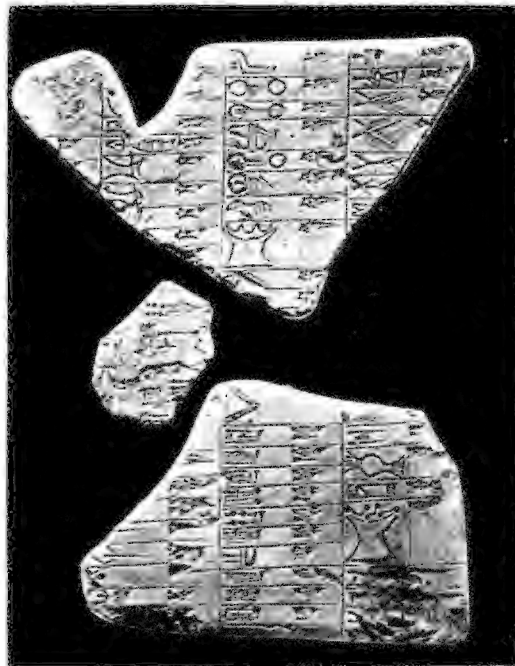
BRONZE FIGURE OF A GOD
OR PONTIFF-KING

Gudea got his copper from KASH, GUY-AD-KI in the Copper Mountains (or Mountains of KIMASHU). The Sumerian KASHAL-AN-KI, "Father's Gate Country," in Semitic Babylonian *Abd-ul-Ishtar*, "Gate of his father," is a name which, according to Hommel, refers to the

passage of Gilgamesh-Nimrod through the "gate" or pass of the mountains of Mash (the high plateau of Central Arabia, which was guarded by the mythical Scorpion-men, when he went to seek his forefather Nuh-napshim (see page 31).

Fragments of Assyrian Clay Tablets, inscribed with
early Hieroglyphic Forms of Cuneiform Characters.

THESE three fragments, the smallest of which came from *Kuyunjik* or **Nineveh**, and the two larger ones from *Nimrud* or **Calah**, exhibit certain cuneiform characters side by side with the antique hieroglyphic figures or



TABLETS WITH EARLY HIEROGLYPHIC FORMS
OF CUNEIFORM CHARACTERS.

rule outlines of objects, from which they were slowly developed in the course of time and use. It is a curious fact that the primitive picture-characters of Babylonia had already lost their original shapes long before the time of Sargon I. (3800 B.C.); whereas the Egyptian hieroglyphs survived unaltered throughout the whole course of Egyptian history.

Ur of the Chaldees, and Inscribed Bricks from its Site.

Ruins of the Great Temple of the Moon-god. The explorations of Mr. Loftus have proved that the site of the city of Abram, **Ur of the Chaldees**, is represented by the mounds of *Mugheir*, or rather *Mugayyar*, situated on the west bank of the Euphrates, about 150 miles below the site of Babylon. The city of Ur, called by the primitive Sumerian population of Babylonia *Uru-umi-ki*, "*Brother's or Protector's (i.e. the Moon-god's) dwelling-place*," was one of the oldest city-kingdoms in Babylonia; and its situation on the western side of the Euphrates, bordering on the



UR OF THE CHALDEES.
Ruins of the great Temple of the Moon-god.

desert, made it one of the first towns in which the Semitic people, the ancestors of the Hebrews, would settle. It was probably occupied at a very early period, certainly before B.C. 3800 by the Semites. The principal temple here was dedicated to the Moon-god, called *En-zu* and *Nanna* by the Accadians, **Sin** (cf. *Sinai* and Wilderness of *Sin*), or *Nannaru*, the "*bright one*," by the Semites. In Josh. 24, 2 it is

expressly stated that when the family of **Terah** dwelt on the other side of the Euphrates they *served other gods* than Jehovah.

The following lines from a bilingual hymn to Nanna-Nannaru, "*Lord of Ur*," may suggest how closely akin might be the ideas and language of Babylonian and Hebrew devotion:—

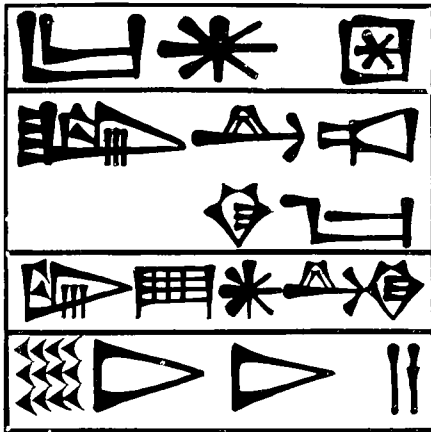
"Father, merciful, relenting, whose hand holdeth the life of all the world,
Lord, thy godhead, like the fur heavens, filleth the broad sea with awe.
Creating the world, fast-founding the temples, proclaiming their names,
Father, begetter of gods and man, causing the sanctuary to be founded, ordaining
the freewill offerings?
In heaven, who is supreme?—Thou alone art supreme!
On earth, who is supreme?—Thou alone art supreme!
As for thee, when thy word is spoken in heaven, the seven spirits bow their faces;
When thy word is spoken on earth, the spirits below kiss the ground.
When thy word above sigheth like the wind, it causeth food and drink to sprout
forth abundantly.
When thy word waketh on earth, vegetation springeth!"

In the Elamite invasion of **Chaldea** in B.C. 2280 the city of **Ur**, like most of the cities of Chaldea, fell into the hands of the enemy, and the new rule may have proved particularly oppressive to the Semitic population, among whom we may number the family of **Terah**. No doubt at that time large numbers of Semites left the country, and, among others, the family of **Terah**, who removed to **Haran**. The inscriptions show

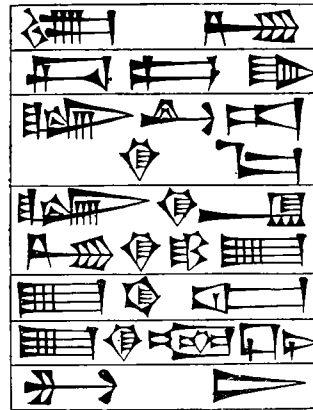
Gen. 11. 31;
& 12. 4.

that the city of Kharran, the modern *Haran*, was affiliated with the city of **Ur**, and had a temple of great antiquity dedicated to the Moon-god. This temple was restored by Assur-nāṣir-pal (B.C. 885), by **Shalmaneser** (B.C. 858), by Assur-bani-pal (B.C. 668), who was crowned there, and by Nabonidus (B.C. 555). It is also worth notice in this connection that the Assyrians had a god *Laban*; a name which recalls that of **Laban**, Jacob's uncle, who lived at **Haran** (Gen. 29. 4, 5). Possibly *Laban*, "the white," was a title of the Moon-god of Haran, as one of the Hebrew terms for moon is *lebānā* (fem. of *lābān*, white). *Laban*, we know, was an idolater (Gen. 31. 19, 30).

Inscriptions of two Kings of Ur of the Chaldees (circ. B.C. 2800).—These inscriptions are in archaic Babylonian characters. The language is Sumerian. UR-BA U reigned circ. 2800 B.C.; DUN-GI was his son and successor.



BRICK STAMP No. 1.

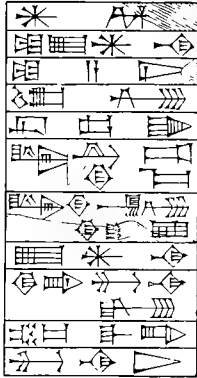


BRICK STAMP No. 2.

(1.) Brick-stamp of Ur-Ba'u. It reads: "UR-BA'U, *king of URU, who the house of SIN (i.e. the Moon-god) did build.*"

(2.) Brick-stamp of Dun-gi. It reads: "DUN-GI, *the mighty man, king of URU, king of SHUMIR and ACCAD (i.e. all Babylonia, both south and*

north alike), E-HARSAG (*i.e.* the House of the Mountain), *the house that he loveth, did build.*" The "House of the Mountain" was the temple-tower of **Ur**.



INSCRIPTION OF
DUN-GI.

The following inscriptions afford additional illustration of the power and activity of Dun-gi :—

An inscription on a black stone in the British Museum (I R. 2. No. II. 2) may be transcribed and translated thus :—

DINGIR-RI NIN E. AN. NA NIN. A. NI DUN. GI GISH LIG.
GA LUGAL URU. UNU. KI. MA LUGAL KI. EN. GI KI. BURBUR. GE
E. AN. NA KI. BI MU. NA. GI BADA. GAL. BI MU. NA. RU

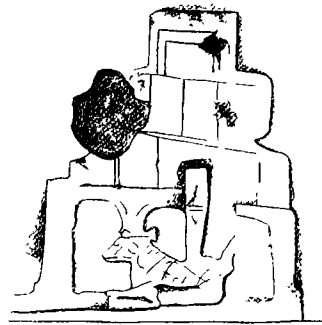
"For the goddess (Ishtar), the Lady of E-ANNA, his Lady, DUN-GI, the mighty man, king of Uru, king of Shumir and Acad, restored E-Anna to its former state, and built or rebuilt its great wall."

E-ANNA, "The House of Heaven, was the temple of Ishtar at **Erech**.

On another black stone, found at *Tell Ecd*, near *Warka* (**Erech**), we read : —

DINGIR NIN. MAR. KI NIN. A. NI DINGIR. DUN.
GI GISH LIG. GA *etc. etc.* E. MUG. GIL. SA GIR. SU.
KI. KA. NI MU. NA. RU

"For the Lord of the West Country (*Syria*, his Lord, the god DUN GI, the mighty man, *etc. etc.* as in the last inscription built or rebuilt, his House MUG. GIL. SA in GIR. SU (?)."



STEP TOWER FROM A BABYLONIAN
BOUNDARY STONE."

A restoration of the three step towers of Babylon will be found facing page 220

Portrait of Hammurabi, or Amraphel, King of Shinar.

This tablet from the temple of the Sun-god at Sippara (pages 48, 155, 205, 208), now *Abû Habbah*, is of much interest, as bearing the portrait and inscription of a king who may have been contemporary with **Abram**.

Hammurabi was one of the greatest monarchs of early Babylonian history, being perhaps the first of them who succeeded in uniting all the independent city-kingdoms and establishing a Babylonian empire. During his reign of fifty-five years, and that of his son, the empire of **Chaldea** included the whole of



PORTRAIT OF HAMMURABI

Syria; and the use of cuneiform writing became established there (*cf.* the Tell el-Amarna letters, *e.g.* page 86). At this time also many important literary works, such as the Epic of Gilgamesh, or **Nimrod** (page 44), were either composed or translated from the Sumerian into Assyrian.

During the same period Babylonian commerce reached a high stage of development, as many documents extant in the British Museum demonstrate.

Inscribed Cylinder of Arioch (?), King of Ellasar.

THIS cylinder from Babylonia contains a most important inscription of Babylonian and Elamite kings. It is a votive memorial of ERI-ENZU, or ERI-AKU, king of Larsa (**Ellasar**), for himself and his father, Kudur-Mabug, king of **Ur**, and of Shumir (**Shinar**) and **Accad**. (The *reading* of the name is uncertain. It means "Servant of the Moon-god"; in Semitic, *Arad-Sin*. Both ENZU and AKU were titles of Sin; but it is at present only a conjecture that the name here written in Sumerian ideograms, URU (?)-DINGIR-EN-ZU, was pronounced *Eri-áku*.)

In the year B.C. 2280 the land of **Chaldea** was invaded by the Elamite king, Kudur-Nankhundi, "*Servant of the god Nankhundi*," and most of the principal cities were taken and sacked. For a period of about eighty years the Elamites were rulers in Babylonia; and the old capital, **Erech**, being destroyed, the Elamite viceroy, who was usually a member of the reigning family, had his seat of government at Larsa. At some time during this Elamite rule the invaders pushed on and conquered **Syria** and Palestine, the sovereignty of which, according to Gen. 14, 4, they retained for a period of thirteen years. On bricks found at **Ur**, Kudur-Mabug styles

himself "Father of the West Country," *i.e.* Syria. Some

Gen. 14. 1-16. account of this rule, the revolt, and the expedition to reconquer Southern Palestine are found in the same chapter of Genesis, which may in part be based on Babylonian documents. The names of the allies in Scripture and the monuments correspond as follows:—

SCRIPTURE.	MONUMENTS.
Amraphel, king of Shinar	= { Hammurabi or <i>Hammu-rafaltu</i> , king of Shumir, S. Babylonia.
Arioch, king of Ellasar	= Eri-áku ?, king of Larsa.
Chedorlaomer, king of Elam	= { Kudur-Lagamar, or Kudur-Laghamal,* king of Elam.
Tidal LXX., Targal, king of Goyim (A.V. <i>nations</i>)	= { Tudghulá,* king of the Gutí (moun- taineers of Kurdistan).

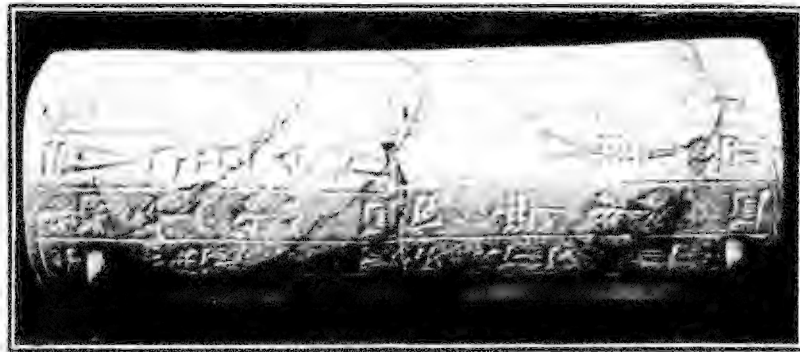
The overthrow of this foreign dominion took place about B.C. 2200, on the accession of Hammurabi to the throne, shortly, no doubt, after the defeat in Syria; and it is recorded upon a contract tablet that—

"then Hammurabi the king prosperously marched, and Eri-aku and the king of Elam he defeated" *Boscawen*.

* See page 70. The name of Kudur-Lagamar has not yet been found; but it is composed of the Elamite elements *Kudur*, "servant," and *Lagamar(u)*, the name of a deity whose image was carried off by Assur-bani-pal at the sack of Susa. Moreover, it is like the Elamite royal names, Kudur-Mabug and Kudur-Nankhundi.

Upon these data we arrive at a very near approximation to the date of the migration of **Abram**, which may have taken **Gen. 12. 1-5.** place between B.C. 2280 and B.C. 2255. There are a number of other inscriptions of Hammurabi in the British and other Museums.

According to a statement of NABOSIDUS, HAMMURABI reigned seven hundred years before BURSA-BURIAH (see page 211); thus, circ. B.C. 2200, or, as others think, circ. 2000. He was the sixth king of the first Babylonian dynasty, which Professor Hommel has quite lately proved to have been of Arab origin. The names of these kings are as follows:—Shumgabi (*Shem is my Father*), Sumu-la-ilu (*cf. Lael, Num. 3. 24*), Zabium (*warrior*), Abil-Sin (*son of Sin*), Sin-muballit (*Sin quickeneth*), Hammurabi (*Amu is great*), Samsu-iluna (*the Sun is our god*), Alishû'a or Ibishu

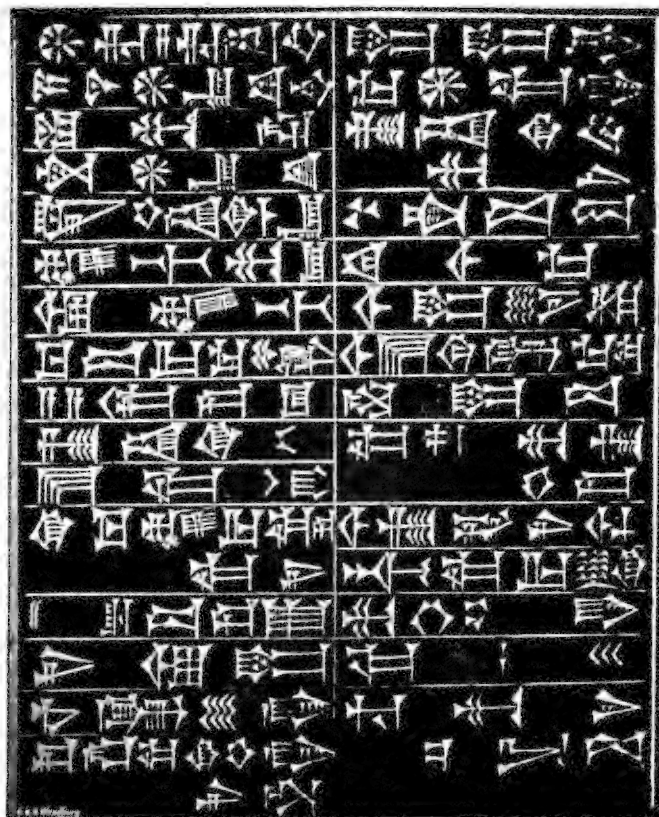


INSCRIBED CYLINDER OF ERIARH, OR ARIOCH, KING OF ELLASAR
(*Gen. 14. 1*).

(Arab. Abi-yathû'a), Ammi-satana, Ammi-zaduga (*'Amu is righteous*), and Samsu-satana. After the reduction of the Elamite power established at Larsa, Hammurabi and his successors ruled over the whole of Babylonia until his dynasty was again dispossessed by the Elamites (Kasites). A letter of Hammurabi to his vassal Sin-ilinna, king of Larsa, published by Scheil in the *Revue Biblique*, 1896, page 601, was supposed by that scholar to prove that **Chedorlaomer** was no mythical personage, but a real king of **Elam** contemporary with the writer. The text as transcribed by Scheil may be thus translated:—

"Unto Sin-ilinna say thus: I Hammurabi restore thee the goddesses of Emarthal (*i.e. W. Elam*), thy conquest in the day of Chedorlaomer (written Ku-dur-la-akhi-ga-mur). When the god thy maker (or father) is angry with the men (*i.e. warriors*) of thy hand overthrow men, but let goddesses abide undisturbed in their dwelling!"

From this it would seem that after the battle which decided the fate of the Elamites, and which is expressively called "the Day of Chedorlaomer," just as Isaiah (9. 4) alludes to **Gideon's** famous rout of the Midianites (Judg. 7) as "the Day of Midian," Sin-idinna had sent the Elamite goddesses, taken from the enemy by himself, as a present or trophy to his overlord. Hammurabi returns them, with the pious injunction that in future wars his vassal should be content with the overthrow of human



INSCRIPTION OF ADJOCH, KING OF ELAM.

enemies, and leave gods unmolested. Mr. L. W. King, of the British Museum, however, has just published a text from a photograph of the original, which shows that Scheil's copy is very incorrect, and especially that the name of Chedorlaomer is a misreading of Inukhsamar. Mr. King's version is as follows:

"From Hammurabi to Sin-idinna. The goddesses of Elam which are assigned to thee, the troops under the command of Inukhsamar will bring to thee in safety. When

they reach thee, with the troops that are in thy hand destroy the people, and the goddesses in their dwelling let them bring in safety."

Hammurabi orders the restoration of the captive deities, probably on account of some misfortune, which his priest-prophets explained as due to their anger. (See *Letters and Inscriptions of Hammurabi*, by L. W. King, page xxxv). Luzac, 1898.)

Sumerian and Semitic-Babylonian Inscription.

THIS inscription is written in two languages—Sumerian, the Turanian dialect of the old Babylonian people, and Semitic Babylonian, a language akin to Hebrew. It contains the names and titles of Hammurabi, king of Babylonia B.C. 2200, and shows the existence at that time of a bilingual population. In connexion with the story of the Confusion of Tongues (Gen. 11), we may remember that the plain of **Shinar** or South Babylonia

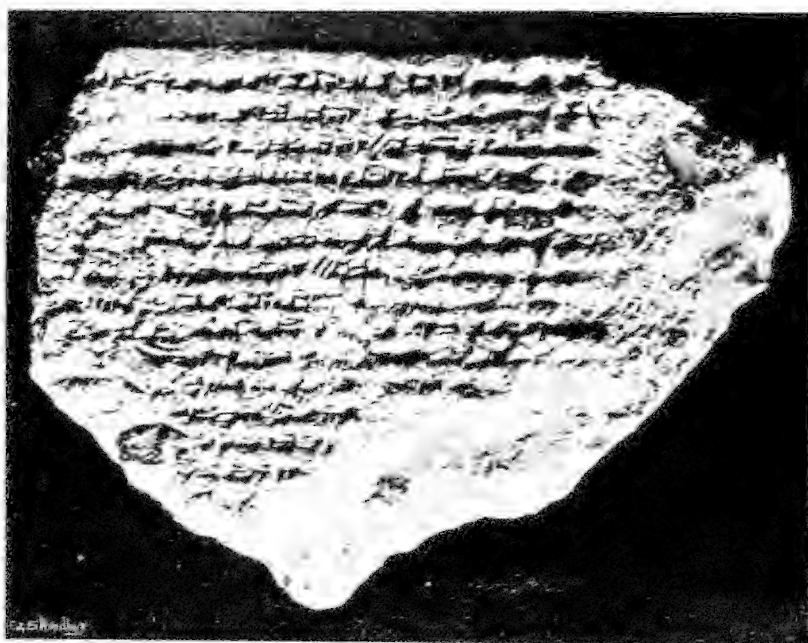


BILINGUAL INSCRIPTION

has always been a land of mixed peoples and languages. In the very earliest days we find two Turanian sister dialects, the Accadian and Sumerian: then Semitic Babylonian, with Elamite, Kassite, and Assyrian. Later comes Hebrew: and after the Captivity, Median, Persian, Greek, and other tongues, until almost every language of antiquity is represented in the city of **Babylon**.

Obverse of an Unbaked Clay Fragment in the British Museum.

THE text of this document, which is one of several related fragments, is obscure, and the tablet itself appears to be comparatively late (4th cent. B.C. ?); but it derives considerable interest from the fact that it contains the names of KURURUMAL,* or KUDURUMAL, which Mr. Pinches



OBVERSE OF AN UNBAKED CLAY FRAGMENT.

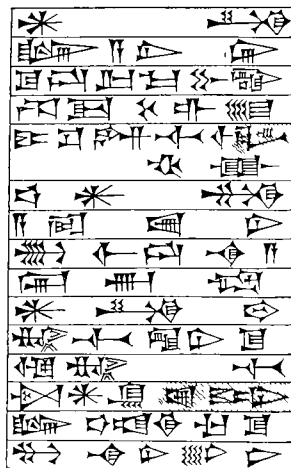
reads Kudur-laghamal, ERLEAKU or ERLEKUN, and TU-UDIGHU-LAJA, which more or less resemble the **Chedorlaomer**, **Arioch**, and **Tidal** (Heb. *Tidghal*) of Gen. 14. The reading of the first name, however, is highly precarious, although it is probable that the first half of it was *Kudur*; and, in any case, it is certain from the fragmentary context that the persons intended by these names are not those mentioned in Gen. 14.

* KURURUMAL is perhaps only a scribe's error.

**Inscription of Ku-du-ur-Ma-bu-ug (Kudur-Mabug), on
Bricks from the Foundations of the Buildings on
the South of the Great Mound of Muqayyar.**

“For SIN his King KUDUR-MABUG, Father of the West Land, son of SIMTI-SHILHAK, in the day when SIN anticipated his prayer, the garden great and splendid of SIN, for his own life and the life of ERI-AKU his son, for the men of LARSA he made it.” (See I R. 2, No. III.)

Here the Elamite sovereign of **Ur** calls himself “Father, i.e. protector or suzerain of Syria (*see* page 64). He worships the Semitic deity Sin, the moon-god of Ur, calling Him his “King”—a frequent title of JEHOVAH in the Old Testament, especially in the Psalms. He records the making of the temple-garden (*cf.* page 49) as a thank-offering to the god.



INSCRIPTION OF KUDUR-
MABUG.

**Inscription of Ḥa-am-mu-ra-bi (Hammurabi), on a Slab
of Limestone in the British Museum.**

“For the goddess (Ishtar) of ZARI-UNUKI, his majestic Lady, the *mil-lal* of Heaven and Earth, his Lady, ḤAMMURABI, the called of ANU and BEL, his . . . , the favourite of SHAMASH, the Shepherd that delighteth the heart of MI KODACH, the Pastor dear to the heart of ISHTAR, the mighty king, the king of Babylon (KA-DINGIRRA-KI), the king of SHUMIR and ACCAD, the king of the Four Quarters of Heaven, the king who the sanctuaries of the great Gods new-made ; in the day when ISHTAR, who maketh his tokens good, delivered SHUMIR and ACCAD unto his sovereignty, (when) prostrate into his hands she delivered them ; for ISHTAR his Beloved (in) ZARI-UNUKI, the city of her Ladyship, E-ZI-KALAMA “The House of the Life of the Land, her beloved House he built.” (*For original old cuneiform text, see* I R. 4, No. XV. I.)

Tablet of Assur-Nāsir-Pal I., King of Assyria.

THIS fine text preserves a prayer of a king who reigned five or six centuries before the times of Moses and the Exodus. The old Assyrian monarch calls upon—



TABLET III
ASSUR-NĀSIR-PAL I.
KING OF ASSYRIA.

"The Lady of Nanyeh,
The loftiest of the gods,
The daughter of the Moon,
The sister of the Sun,
The Queen of Heaven and
Earth."

Ishtar, to deliver her devoted servant from deadly sickness. The piece may be called a Psalm of Supplication, and its language often recalls the familiar phraseology of the Hebrew Psalter. See Brünnow, *Zeitschrift für Assyriologie*, Vol. V., 69.

Assur-nāsir-pal I. was the son and successor of *Samsi-Rammān I.*, who reigned about B.C. 1520, and built a temple of Ann and Rimmon in his capital city Assur (but little more is known about either of these ancient kings).

ASIATICS IN EGYPT.

A Family of the Āamu of N. Arabia going down into Egypt, depicted in the Tombs at Beni-Hassan in Upper Egypt, about midway between Memphis and Thebes.

(12th Dynasty, circ. B.C. 2078.)

IN the tomb of Khnum-hotep, the governor of the city of Menât-Khufu in the reign of Usertesen II., is represented in the paintings on the wall the visit of thirty-seven of the people of the ĀAMU—men, women, and children,—who bring a gift of MEST EMIT, "*kohl*" or "*eye-paint*," to KHNUM-



ENTRANCE TO THE TOMBS AT BENI-HASSAN.

HOTEP. The chief of the party is the HAK (chief or sheikh) of the land ADESHA, who offers to the king a fine wild goat: a kilted attendant follows, leading an antelope. The people all wear gaily coloured dresses, while one of the party makes music upon an antique lyre. Their property

¹ Eye-paint—cf. antimony, a black paint applied to the eyelids to widen them (*cf. note* of Kings 9. 30 and Jer. 4. 30) and give an amorous, lustrous expression.

is tied on the backs of asses, and the whole scene bears a close resemblance to the visit of the sons of **Jacob** to Egypt with their gift of a little balm, and a little honey, spices, and myrrh to the man the lord of the country:

Gen. 43, 11.

Amu seems to have been a general name given to Asiatics, wandering Arabs, and others living to the north of Sinai, in the Negab or "South" of Palestine; the type of face is a distinctly Semitic one. The coming of the Amu was the beginning of a much larger influx of Asiatics, which a few years later led to the conquest of Lower Egypt by the Hyksos (*Hah-Shasu* = Arabs, see page 130) or Shepherd kings. This scene shows distinctly the honourable receptions accorded to these eastern clans, even in the period of the great 12th dynasty. It also shows the high civilization which prevailed at that early period in the countries lying between Babylonia and Egypt. The rich clothing, the weapons (bow, boomerang, spear), the man playing the lyre, the women wearing socks as well as sandals, indicate a culture not inferior to that of Egypt.



—A SCENE IN THE JOURN. OF JUDAH, ARRIVING ALONG THE RIVER OF EGYPT

(see paragraph on top, on the tomb of Amenhotep, page 71)

The first of two barefooted scribes who introduce the party holds out a tablet inscribed :

"Year six, under the majesty of Horus, the guide of the Two Countries, the king of Upper and Lower Egypt, Cha-cheper-Ra; number of the *Āamu*, brought by the son of the prince Khnum-hotep, on account of the *messemu*, belonging to the land of Shu; number, thirty-seven."

Below this his name is written in larger characters :—

"The royal scribe Nefet-hotep."

In front of the other scribe is written :—

"The inspector of the huntsmen, Chafu."

"Singularly enough," writes Mr. Tomkins, in describing the glorious times of the 12th dynasty, "the memorials of this period no longer exist above ground like the pyramids of the earlier age but in the unrecalled subterranean chambers and galleries of Beni-Hassan, covered with the beautiful pictures of agricultural and domestic life : of field-sports, fishing, and marsh-fowling : of festivals, games, processions, and the endless humours and conceits of daily doings, which afford us almost a cyclopædia of Egyptian manners" (*Age of Abraham*, page 143).



IMPRESSION OF COPPER CYLINDER-SEAL.

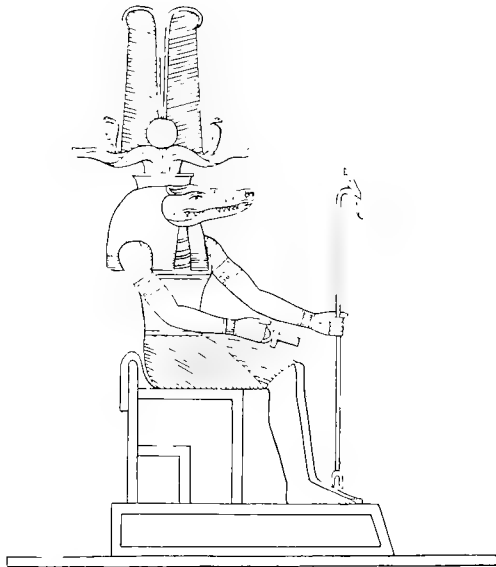
Inscribed with the throne-name (Men-Ra) and titles of Pepi I. He was "one of the most active and vigorous of all the early monarchs" (*op. cit.*), and has left more monuments than any other prior to the 12th Dynasty. He was the third king of the 6th Dynasty, and reigned about B.C. 2467-2442.

Funerary Stele of Aunef.

(13th Dynasty.)

MONUMENTS of the obscure period of the 13th dynasty are not common. This one—the funerary tablet of a noble named AUNEF, who enjoyed the rank of a “king’s son”—was found by Mr. Percy Newberry, and is now in my own collection.

From the Turin papyrus and other sources, Petrie gives a list of 55 kings of this dynasty, which was in power from circ. B.C. 2565 to 2112.



SEBEK, THE CROCODILE HEADED GOD.

The name Sebek-hotep occurs five or six times among the first thirty-seven, and an existing statue of Nefer-hotep, the twenty-first king of Petrie's list, is inscribed, “Beloved of Sebek in Shed” (Crocodilopolis). Probably, therefore, the dynastic capital was in the Fayûm, where the crocodile was sacred, and Sebek the crocodile-headed god was adored. The fine statues and other monuments of these kings, e.g. the brick pyramid of Râ-fu-âb at *Dah-shûr*, the large syenite figures

of Mermeshau at *Šân* (**Zoan**-Tanis), and the grey granite colossi of Sebek-hotep (the twenty-third king) on the isle of *Argo* above the third cataract, prove that theirs was a time of average peace and prosperity; while the distribution of these remains about the country indicates that both Upper and Lower Egypt were subject to their undiminished sway.



FUNERARY STELE OF ANKHESENPEPSONE (19th DYNASTY)

The Hyksos or Shepherd (*cf.* Gen. 46: 34) Kings.

MONUMENTAL evidence and tradition appear to justify the opinion that **Abraham** and **Jacob** and his sons went down to Egypt (under stress of famine) during the period when Lower Egypt was in the hands of the foreign invaders from Asia, who entered the country shortly after the fall of the 12th (or 13th) dynasty, that is, about B.C. 2200. Such an invasion would not be the coming of one people, but of a vast wave or mixed body, composed of many Asiatic tribes, the majority borne on by the prospect of plunder. (Similar impulses carried the Mongols, Goths, and other barbarous peoples across whole continents at a later period of history.) The monuments of Egypt and Chaldea, as well as the Hebrew records, suggest that the Elamite invasion of Chaldea in B.C. 2280, the migration of **Abram** from **Ur of the Chaldees** to Kharran and Southern Palestine, and the Hyksos invasion of Lower Egypt, may have been more or less contemporaneous and perhaps connected events.

During the obscure period between the 12th and 18th Egyptian dynasties, all Lower Egypt was overrun by bands of Asiatics, known as Hyksos, a term explained by the chronicler Manetho as derived from the Egyptian *hyk* or *hak*, "prince," and *sos*, "shepherd." *Sos* appears to be really a Grecized form of *Shasu*, the usual Egyptian name for the pastoral nomads of the Arabian desert; and *hak Shasu*, "Bédawi chiefs," would be a contemptuous nickname given to the kings after the expulsion of their dynasty. These foreign rulers, who for more than four centuries were masters of Lower Egypt, resided at a fortified frontier-city, Avaris (Eg., *Iuvar*), probably the same as **Zoan-Tanis**, at Memphis, and also midway at Bubastis. (Petrie makes the many kings of the 14th dynasty "merely the puppets of the



HYKSOS KING ABEPA



THE SPHINX OF SAN JANIS



FROM THE LUDOVISI COLLECTION, ROME



THE NAXOS BROKEN STATUE



Eyre & Spottiswoode

THE COLOSSAL HEAD OF APEPA (RAMSES)



STATUETTE OF GREEN BASALT (LOUVRE)

SELECTION OF HYKSOS HEADS

Hyksos power," and fixes the period of Hyksos rule to the time of the 15th to the 17th dynasties, circ. B.C. 2008-1587.

That the ruling element, and probably the fighting class among the "Shepherd" people, was composed of Turanians of a Mongol type related to the **Hittites**, may be perhaps inferred from the faces of the statues and sphinxes of the Hyksos rulers. Note the high cheek-bones, flat cheeks, both in one plane, massive nose, firm projecting lips, and the thick hair, with the austere and almost savage expression of power; and compare the racial characteristics of the Hittites (pages 95, 96).

Head and Statue of the Hyksos King Apepa.—This colossal seated statue and head, found by M. Naville at Bubastis (**Pi-beseth**, *Ezek.* 30. 17, now *Tell Basta*), undoubtedly belong to the Hyksos period. Although the throne is inscribed with the name and titles of Osorkon II. of the 22nd dynasty, **USER-MAT-RA**, *i.e.* *Potent by the Love of Ra*, **SOTCH-EN AMUN**, *i.e.* *chosen of Amun*, **AMEN-MERI**, *i.e.* *beloved of Amun*, **USARKEH**, it is thought that the name and titles of Apepa have been obliterated from the pedestal of the throne of the statue. The style of the head (page 78) bears so close a resemblance to the Hyksos sphinxes and figures as to leave no doubt of its belonging to the same period. Both the Hyksos kings and those of the 22nd dynasty were of Asiatic origin; but it is not likely that the Osorkons and Shishaks were of a type so Mongolian as is represented by this statue.



SEATED FIGURE FROM BUBASTIS.

Inscribed with name and titles of Osorkon II. (**User-mat-Ra**, **Sotchen-Amun**, **Amen-meri**, **Usarkeh**), but supposed to have originally represented the Hyksos king Apepa.

Black Granite Group of Fish-Offerers, from the Ruins of Zoan.—The faces are of the supposed Hyksos type. Between the figures is engraved the throne-name of Osorkon III. of the 23rd dynasty: **AKHENRE-RA**, *i.e.* *Great becoming (or Creation) of Ra*, **SOTCH-EN AMUN**, *i.e.* *chosen of Amun*. (See Illustration on the next page.)

Zoan, or Tanis, called **SECHET T'ANT**, i.e. "*the field of Zoun*," by the Egyptians (*cf.* Ps. 78. 12, 43), is now represented by the mounds of *Sân*, on the Tanitic branch of the Nile. The excavations made here by Mariette and Petrie show that it must have been the chief city of Lower Egypt. Its records extend from the age of Pepi I., of the 6th dynasty, to the time of the 12th, and continue down to Ptolemaic times. The Decree of Canopus (*see* page 256), a bilingual inscription like the famous Rosetta Stone, was found here.

It may have been in Tanis and Bubastis, as the chief Hyksos cities,

that **Joseph** acted as chief minister of King Apepa. As **Abram** found a welcome

Gen. 41. 43. from the

Hittites

of **Hebron**, so Joseph and his brethren would probably find one at the court of the Asiatic Pharaoh.

The Hyksos were patrons of art, and introduced new forms, e.g. the (Semitic) winged sphinx. The comparative rarity of remains of their period is due to the wholesale destruction of their monuments by the restored native princes, who, as Brugsch says, sedulously obliterated every record of the detested usurpers.

The Sallier papyrus gives a vivid picture of the relations between APEPA and an Egyptian vassal-king, SEQENEN-RA, who was permitted to rule at Thebes:—



BLACK GRANITE FISH OFFERINGS FROM TANIS (ZOAN)



Obsidian head of a pharaoh in light and shade.



Egyptian Statues.

Granite head of a pharaoh in light and shade.

SELECTION OF HYKSOS HEADS.

"Egypt was in the hands of enemies, and nobody was lord in that day. There was indeed a king, SEQENEN-RA; but he was but a chief (*hak*) in the City of the South (*Thebes*), while enemies abode in the Town of the Annu, and APEPA was king in AVARIS.

And king Apepa chose SET SUTICH = **Baal-Zephon**) for his god, and served none of the gods which were adored in the whole country. He built him a magnificent temple, appointing feasts and days of sacrifice."

APEPA seems to have demanded of SEQENEN-RA that he should establish the sole worship of SET or Sutech in the South country also.

The papyrus relates: —

"The messenger of King Apepa betook him to the governor of the city of the South, and was brought before the governor of the city of the South country. He spoke thus, when he spoke to the messenger of King Apepa: 'Who hath sent thee hither to the city of the South? Art thou come in order to spy out?'"

It is noteworthy that this is the very question which **Joseph** puts to his brethren, when they appear at the northern court (Gen. 42. 9). (The Sallier papyrus does not give the sequel of the story. The account of the successful revolt of Egypt against the foreign yoke is to be read on the walls of the tomb of the brave captain AAH-MES at *El-Kab*, who relates his own feats of arms in connexion with the fall of AVARIS and other Hyksos strongholds. See Brugsch, *Hist. of Egypt*.)

The Sallier papyrus also records that the court of Apepa was famous for its **magicians**; with this fact may be associated the high position of **Joseph**, who could interpret dreams. Indeed, historical and other considerations lead us to see in this Hyksos period the only period which is in harmony with the life and times of **Joseph**. The tradition preserved by the Byzantine writer George the Syncellus or Chancellor (fl. A.D. 800), that the **Pharaoh** of Joseph's days was named Aphophis, is one which is

now found to agree exactly with the testimony of the
Ps. 78. 12, 43; monuments. There were two Hyksos kings named
Gen. 42. 23; Apepa or Aphophis; but it was probably during the
43. 32; 44. 5.

reign of Apepa I. of the 15th dynasty that **Joseph** rose to power. During this period the court of Lower Egypt was at **Zoan**, in **the field of Zoan**; and the conquerors had adopted the manners, customs, language, and court etiquette of the native Egyptians, but had introduced into the country the horse and chariot, hitherto unknown in Egypt (*cf.* "The Hittites" *below*).

After the expulsion of the foreigners, Tanis was largely patronised by Seti I. and Rameses II., of the 19th dynasty, who erected important buildings, statues, sphinxes, etc., there. During the period of the 21st (B.C. 1110) and 23rd (B.C. 766) dynasties Tanis was again the seat of government.

Monumental Names and Titles of the Pharaohs of Scripture.

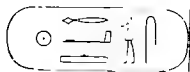


Per-āa, "Great House," i.e., The Palace, or The Court.

THRONE NAME.

PERSONAL NAME.

1.



Rā-āa-user.



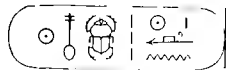
Ā-p p ā.

Aphophis, Aphophis, or Aphobis (the traditional Pharaoh of Joseph).

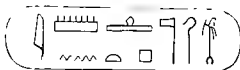
THRONE NAME.

PERSONAL NAME.

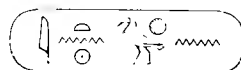
2.



Nefer-cheperu Rā uā-en-Rā.



Amun-hotep Nutār haq Uast.



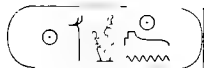
Chu-en-āten.

Amenophis IV., Chu-en āten (supposed by some to be Joseph's Pharaoh).

THRONE NAME.

PERSONAL NAME.

3.



User maāt Rā sotep en Ra.



Rā-mes-su meri-Amun.

Rameses II., Sesostris (the Pharaoh of the Oppression).

4.



Ba-en Rā meri-Amun.



Ptah meri-en-hotep-her-Maat

Meneptah II. (the Pharaoh of the Exodus).

5.



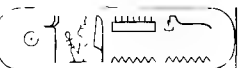
Cheper-sechet-Ra sotep-en-Rā.



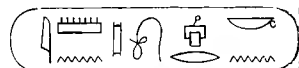
Shashanq meri-Amun.

Shishak (1 Kin. 14. 25), contemporary of Rehoboam.

6.



User-Maāt-Rā sotep en-Amun.



Ua-sa-r k n meri-Amun.

*Osorkon II. (Zerah, the Ethiopian; Chron. 14. 9).**

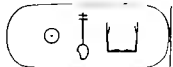
THRONE NAME.

PERSONAL NAME.

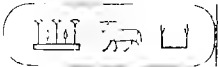
THRONE NAME.

PERSONAL NAME.

7.



Nefer ka-Rā



Sha-ba-ka (*Gk.*, Sabakōn).

So. king of Egypt (2 Kin. 17. 4).

9.



Nem-āb-Rā.

Pharaoh-nechoh (2 Kin. 23. 29).



Ne-ka-u.

8.



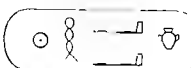
Nefer-Tmu chu-Rā.

Tirhakah, king of Ethiopia (2 Kin. 19. 9)



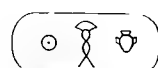
Ta-h-r-q.

10.



Hāā-āb-Rā.

Pharaoh-hophra (Jer. 44. 30).



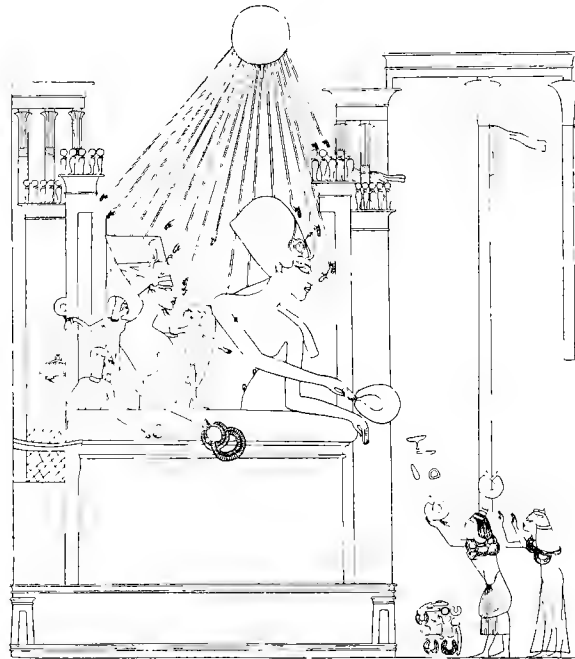
Uah-āb-Rā.

* Hommel thinks that Zerah, or Zeraikh, and his Cushites were from S. Arabia; a view which is favoured by the nature of the spoil taken from them--tents, sheep, and camels--as well as by the name Zerah, which resembles Zirikh or Dhirrih, the royal name in the newly-found Sabaean inscriptions, and by the designation of the people as *Amānites* in the LXX, which may be compared with the *Amān* of the Median of the same inscriptions).

EGYPT AND SYRIA.

Chu-en-âten, or Âkhu-en-âten (Amenophis IV., King of Egypt, 18th Dynasty), the heretical or reforming Pharaoh.

OF all the Pharaohs whose names and doings are chronicled more or less completely by their own monuments, none—not even the great Rameses II.—is so interesting a figure as Chu-en-âten, son of



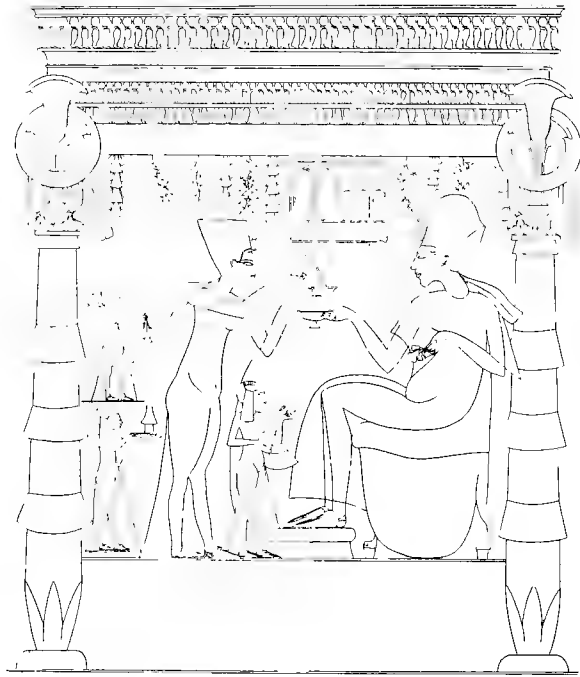
CHU-EN-ÂTEN, OR ÂKHU-EN-ÂTEN

(=Splendour of the Solar disk), i.e. Amenophis IV., king of Egypt, his queen, Nefertiti, and three of their six daughters, throwing largess to subjects from a balcony of a palace at Chu-aten (*Tell el-Amarna*).

Amenophis III., and the Middannian, i.e. Mesopotamian, princess Tii, the famous king to whom so much of the *Tell el-Amarna* correspondence is addressed: who, if he resembled **Solomon** in his peace-loving disposition,

and the magnificence displayed in the palace and temple which he built at his new capital, no less reminds us of **David** by the hymns which he wrote in honour of his god, and of **Hezekiah** and **Josiah**, by his earnest labours as a religious reformer and the short-lived results of those labours.

His father, Amenophis III., had married him in youth to Dâdu-ghipa, daughter of Dushradda, king of Middanni in Northern Mesopo-



CHU-EN-ATLIL, OR AMENOPHIS IV., KING OF EGYPT.

His queen, Nefer-Titi, and three daughters. A domestic scene within the palace at Chu-Aten, Tell el-Amarna. The queen is straining wine into the king's cup, and his three daughters are offering him cakes and flowers. He holds a flower in his left hand. Among the titles of Nefer-Titi are *espat urit hont hemtu neb*, "the great heiress, the queen of all women," *hont tes meh nebt tani*, "the queen of south and north, the lady of the two lands" i.e. Upper and Lower Egypt, and *Aten nefer-metern*, "the beauty of the beauties of Aten."

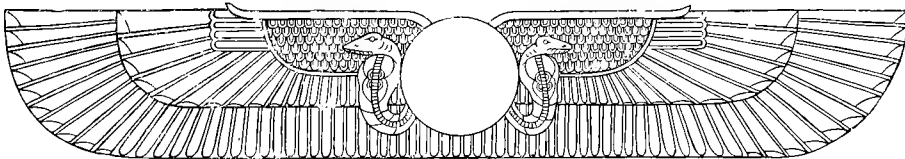
tamia. In Egypt, Dâdu-ghipa was called Nefer-titi, which is perhaps an adaptation of her name (*nefer*, "good, "fair" = *ghipa*; *Titi* = Dâdu, *Tâtu*). Under her influence and that of the queen-mother Tii, who was regent during his minority, Amenophis IV repudiated the worship of Amun of Thebes (*see* page 99), and of the other gods of Egypt, early in the sixth year of his reign, when—like **Josiah** (2 Kings 22. 3) he was about

eighteen years old: adopting his Asiatic mother's religion, the worship of the ATEN (perhaps = the Syrian *Adon*, "lord"), the sun as the lord and giver of life, to the entire exclusion of the polytheistic and theriomorphic* conceptions which had hitherto prevailed in Egypt. This new state-religion is indicated in the illustration on page 83. Over the heads of the royal persons is seen the Solar Disk, shedding rays terminating in hands, which support the bodies and sustain the crowns of the king and queen, while two of them hold the *ankh* or symbol of life to the nostrils of the sovereigns.

This radical change in religion was marked by a change of name. Rejecting his former designations, NEFER-CHEPERU-RĀ-UA-EN-RĀ, *i.e.* the beautiful Becomings (or creations) of Ra, the Only One of Ra, and AMEN-HOTEP-NUTAR-HAQ-UAST, *i.e.* Amen-hotep the divine king of Thebes, the king assumed the name of CHU-EN-ATEN, *i.e.* splendour of the Solar Disk, with the prefix ANKH-EM-MAĀT, *i.e.* living in Truth. A new capital was founded at CHU-ÂTEN (*Tell el-Amarna*, see page 86). Here were built a great palace, occupying a space of at least 1500 ft. by 500 ft., and a temple of the ATEN, about 250 ft. square, standing in a sacred enclosure nearly half a mile long.

Chu-en-âten took no delight in war; he was not so much a great conqueror as a good man. His family affection is proved by the significant fact that his wife and daughters are everywhere represented with him, and by the artistic splendour of the part of his palace dedicated to their use, as well as by his inscriptions, in one of which he says:—

"Sweet love fills my heart for the Queen and her young children. God grant a great age to Queen NEFER-TITI! (*see above*), for long years may she hold fast the Pharaoh's hand! Grant a great age to the royal daughter MERI-ÂTEN (*i.e.* dear to the Solar Disk), and to the royal daughter MAKT-ÂTEN (*i.e.* protected by the Solar Disk), and to their children! may they hold fast the hand of the Queen their mother for ever and ever!"



EGYPTIAN WINGED DISC.

* "Theriomorphic," *i.e.* conceiving the gods under animal forms, or as incarnate in animals.

The Tell el-Amarna Correspondence.

In the year 1887 a remarkable discovery of clay tablets bearing *cuneiform inscriptions* was made in Egypt. The discovery of such documents in Egypt was quite unexpected; but they are now generally recognised



TELL EL-AMARNA TABLET.

Discovered near an ancient tomb at Ayn el-Wehly, by Northern Syria, in 1887, and
 (1) contains the names of Egypt.

as supplying an important chapter in Oriental history. The tablets were found at *Tell el-Amarna*, the ruins of the city of Akheten, built by Amenophis IV. during his adoption of the heretical creed of the worship of the Aten or Solar Disk (see page 194). As there are some letters

addressed to his father, Amenophis III., among the tablets, the whole collection may be dated between B.C. 1500-1450.

At this period, owing to the marriages of Amenophis III. with wives from Babylonia and Middanni (N. Mesopotamia), the Egyptian court was crowded with Asiatics, and correspondence with the East was carried on in the style of writing then most used for diplomacy and commerce in Western Asia, namely, in the Babylonian cuneiform.

Among the tablets from the city now in the British Museum, the Royal Museums at Berlin and at Gizeh (Cairo), are letters from Babylon and MIDDANNI, as well as from **Tyre, Sidon, Gebal, Askelon, Gaza, Lachish,** and **Jerusalem**, showing the universal use of the Babylonian writing at this period, more than a century before the Exodus. The letters from Jerusalem are of great interest. They are written by ABDI-HIBA to the king, complaining of the advance of the Philistines and others against him. Abdi-Hiba describes himself as the Pharaoh's vassal:

"Behold, this territory of Jerusalem—neither my father nor my mother gave it me; the king's mighty arm gave it me!"

His letters will be found translated below, pages 89-93.

From the King of Alashia to the King of Egypt.

Brit. Mus. No. 5; Winckler, 25.

To the King of the land of **Mizraim**,^{*} my brother, says thus:—The King of the land of ALASHIA is thy brother. I am well. my houses, my wives?, my children, my grandees, my horses, my chariots; and in the heart of my lands there is *or* may there be exceeding weal. And may my brother be well,—thine houses, thy wives, thy children, thy grandees, thine horses, thy chariots; and in the heart of thy lands may there be exceeding weal!

My brother, behold I send my messenger with thy messenger unto thee in **Mizraim**. Whereas I bring thee V hundred (manchs? of copper, as a present unto my brother I bring them thee. My brother, if the copper is little, let it not rankle in thine heart; for in my country the hand of Nergal† my Lord hath smitten
Cf. 2 Sam. 24. 16, 17; all the people of my country, and the copper-working has ceased; there
Isa. 37. 36. fore, my brother, let it not rankle in thine heart. Thy messenger along with my messenger dispatch promptly and then whatever amount of copper thou desirest, my brother, I will send thee.

* Mi-iz-ri

† The god of pestilence

My brother, do thou on thy part send to me silver exceeding much ; my
Cf. Gen. 23. 6, brother, give me silver of the gods *or* of God ; *i.e. the purest silver* ;
prince of God. and beyond *i.e. more than* my brother's gift whatever thou desirest, my
 brother, I on my part will send thee.

Next, my brother, the bull which my messenger desired, give me, my brother ; and of
 oils *or* ointments the choicest, my brother, send me two *kukubu's*, my brother ; and send
 me one of the Vulture-Charmers.*

Next, my brother, the men of my land complain against me because of my timber
 which the King of **Mizraim** taketh ; and, my brother, because of the asses and the
 (copper ?).

Next, as follows. A man of **ALASHIA** has died in Egypt, and his goods are in thy
 country, and his son and his wife with me : let my brother collect the goods of people of
 Alashia, and give them, my brother, into the hand of my messenger.

My brother, let it not rankle in thine heart, that thy messenger hath
Cf. 1 Sam. 5. 6, 7. abode three years in my country ; for the hand of Nergal is on my
 country, and in my house my youngest wife lies dead (*lit. is my young*
 wife † who hath died). Now, my brother, with all care and speed despatch thine own
 messenger and mine together ; and I will send thee my brother's *i.e. thy* present.

Next, my brother, the silver that I desired of thee, my brother will send exceeding
 much ; and the goods which I have asked of thee, my brother, despatch ; and whatever
 things I have said, my brother will do ; and whatever things thou, on thy part, shalt say to
 me, I will do.

With the king of the **Hittites** and with the king of **Shinar** ‡— with them have thou no
 dealings ; whatever present they have sent unto me, I have rendered unto thee double.

Thy messenger should come to me betimes ; § and my messenger should come to thee
 betimes.

Tagi to the King of Egypt.

Brit. Mus. Collection, No. 70.

To the King my Lord as follows. TAGI is thy bondservant ; at the feet of the King my
 Lord seven times and seven I fall. Behold, I am the bondservant of the King, and I have
 sought *or* desired to muster the caravans ; by the hand of my brother ; but he is sore
 wounded (*lit. full of wounds*) ; he is unable to conduct my caravans unto the King my
 Lord. And ask thine officers whether my brother be not sore wounded.

Ps. 123. 2 ;
& 139. 8.

Next, behold, as for us, mine eyes are toward thee ! if we ascend up
 to heaven, if we go down into the earth, our head is in thine hand.

And lo, I have just been seeking to conduct my caravans by the hand of my companion
 unto the King my Lord. And let the King my Lord learn that I serve the King and keep
 guard.

Or, augurs

† Winckler suggests " sister
 ; Sha-an-ha-ar.

§ *gadnush* (not *shumish*), " early "

, Carrying presents and tribute

Shumardata complains of Abdi-Hiba to the King of Egypt.

(Winckler, 165.)

To the King, my Lord, my God,* my Sun, say thus :—SHUMARDA † is thy bond-servant, the dust of thy feet. At the feet of the King, my Lord, my God, my Sun, seven times (and) seven times I fall.‡ The King, my Lord, directed me to make war on the town of **Keilah**. I made war ; it made terms with (or submitted to) me ; my town was restored to me. Wherefore did ABDI-HIBA § send to the men of **Keilah**, “ Accept money, I pray you, and become my followers ” ? And let the King, my Lord, know, that ABDI-HIBA took my town out of my hands. Next, let the King, my Lord, inquire whether I

Num. 16. 15. had taken away a man, or a single ox or an ass, from him or his servants (or family). Next, LABAIA „ is dead, who took away our towns ; (indeed, LABAIA, w[ith] ABDI-HIBA and [a lost name] took away our towns). [But] let the King have regard unto me his bondservant, whom he did create (or commission) ; and I will not [begin ?] to do aught, until the King return word unto his bondservant.

Abdi-Hiba of Jerusalem to the King of Egypt (1).

To the King, my Lord, say thus :—ABDI-HIBA is thy bondservant ; at the feet of my Lord the King seven times and seven times I fall. What have I done unto the King my Lord ? They slander me before the King my Lord. “ ABDI-HIBA hath revolted against the King his Lord ! ” Behold, as for me, it was not my father nor was it my mother that set me in this place ; it was the King’s strong arm that established me in my patrimony (*lit. caused me to enter into my father’s house*) : ¶ wherefore then should I (*emphatic*) do evil unto the King my Lord ? As the King my Lord liveth, I say to the King my Lord’s High Commissioner, “ Wherefore lovest thou the CHAMRI and hatest the city-governors ? ” ** and because of *that*, people utter slander before the King my Lord : whenever one says, “ It is all up with the King my Lord’s dominion ! ” because of *that*, they utter slander to the King my Lord. But let the King my Lord know that whereas the King my Lord set a guard-post, ENCHAMU †† has taken (four lines broken) [there are n]o guards

* *Plural*, as in Nabonidus, page 207.

† *Shumar-data* has an Eranian cast. Cf. Arta-shumara, a Mitannian name ; and Baga-datta, mentioned by Sargon

‡ Epistolary Aorist.

§ Winckler transcribes *Abdi-Hiba*, but so far as the characters are concerned, we might read *Eri-zibba* (Accadian)

| *Labua* = lion of Jah (*lab’u, labbu*, lion : Heb *lābī*) ; cf. Ariel

¶ *i.e. established me in my ancestral domains and honours* For the verb, cf. *Tiglath-pileser*, page 172. l. 11.

** The *Chazans* : *i.e.* the Canaanite chiefs and petty kings who owned the suzerainty of Egypt. The word recurs in the inscription of *Tiglath-pileser*, pages 172 sqq

†† Elsewhere *Ianchamu*.

them: [But let] the King have care for his territory, [and let him take counsel] for his territory. The King my Lord's cities subject to ELIMLECH * have revolted; the King's entire territory is going to ruin; so let the King my Lord have care for his territory. If I say, "I will enter in unto the King my Lord, and see the face of the King my Lord," the opposition is too strong for me, and I am unable to enter in unto the King my Lord; † but let it seem good unto the King [my Lord, and] let him dispatch guards or a garrison, so that I may enter in and see the face of the King my Lord.

As the King my Lord liveth, whenever a new High Commissioner cometh out, I say, "It is all up with the King's dominion! shouldst thou not hearken unto me, it is all up with all the city-governors: there will be no more of them for the King my Lord!" Let the King give a look to the men, and let the King my Lord bring bowmen. ‡ There is no territory left to the King: the CHADIKO-folk have harried § all the King's territory. If there be bowmen this year, there will be territory for the King my Lord: but if there be no bowmen, it is all up with the territory of the King my Lord.



OBVERSE OF A CUNEIFORM TABLET

Found at Lachish (*Tell el-Hesi*). It is addressed to the Egyptian commander-in-chief, and mentions Zimthi (prince of Lachish), otherwise known from the Tell of Anama (Kassir) and Abdi-Hiba (various), apparently a Canaanite prince who wrote the letter. But little more can be made of it at present.

To my Lord the King's secretary, as follows. [Abdi-Hiba is thy bond-servant. Bring thou in plain words unto the King my Lord. It is all up with the King my Lord's entire territory.

Abdi-Hiba to the King of Egypt (2).

[To the King my Lord say thus: Abdi-Hiba is thy bondservant, etc. (8 broken lines.) Let the King know that all the states have leagued in hostility against me: and let the King have a care for his territory. Behold,

the land of **Ozer**,
Josh. 10. 33. the land of **Askelon**,
and the city of

Lachis gave unto them * food, oil, and whatever their need (was): so let the King have a care for ** his territory, ** and dispatch bowmen against

I found *ku*, called *Mi-ki-ki*, *Mi-ki-hin*, *Mi-ki-lu*, i.e. *Malchiel*, in the following letters.

† An excuse for not replying to the Egyptian court, as he had, perhaps, been ordered to do, to answer the charges against him.

‡ *amle sibi pi-hu* = *amle sibi qashu*. Cf. The Egyptian *p-h*, "bow" p. 11. "to stretch"; Sumerian *ak*: "bow." Chinese *pu, fan*. Other terms of Egyptian origin occur in these letters.

§ *bahut*, "plundered." The *chaduri* are often called *bahut*, "robbers" or "spoilers" (Sumerian *sa (x)u*), in these texts.

|| Postscript addressed to the royal Secretary, who would have to read the letter to the king, or at least inform him of its contents, and reply to it.

Of, They *the states* gave unto them (i.e. to the king, etc.).

** Text *the bowmen* = clerical error.

the men who have done evil against the King my Lord. If there be bowmen this year, there will be territories and city-governors for the King my Lord ; but if there are no bowmen, there will be no [territories] and city-governors for the King [my] Lord]. Behold, this land of **Jerusalem**,*—it was not my father, nor was it my mother that gave it unto me ; it was the strong hand *or* "arm"† [of the King] that gave it unto me. Behold this deed, the deed of MALCHIEL and the sons of LABIA, who have given up the King's territory unto the CHABIRI ! Behold, the King my Lord is righteous towards me ; as regards the KASHI,‡ let the King inquire of the High Commissioner whether they have dealt with a strong hand *or* strongly fortified their positions ; and brought serious evil to pass. (7 lines more or less broken.) Let the King inquire ; they have abundant supplies of food, oil, clothing. When PA-URU, the King's High Commissioner, came up to the land of **Jerusalem**, ADAM had revolted with the

2 Kings 22. 1. men of the guard and the captain § of the King's [force]s. Let the King know, he [said] unto me, "ADAM hath revolted from me ; do not thou desert the city !" Send me guards this [year] ; send the King's High Commissioner. Camels ¶ many did I send unto the King my Lord : 5,000 *asir* || -men (prisoners ?) and 5 porters. The King's caravans were intercepted in the field ¶ *(i.e. territory)* of **Ajalón** ; let the King my Lord know I am unable to send a caravan to the King my Lord, that thou mightest learn (how things are). Behold,
Cf Deut. 12. 5, 21. the King hath set his name upon the land of **Jerusalem** for ever : and he cannot forsake aught of the territories of **Jerusalem**.

To the Secretary of the King my Lord say thus ABDI-HIBA is thy bondservant ; at thy feet I fall ; thy bondservant am I. Bring thou in unto the King my Lord plain words. A captain ** of the King's am I. Much health to thee !

But should an evil deed have been done to the men of Kash, slay not an innocent man. The men of Kash are (*or* There are men of Kash) in my own house (*or* domain) ; let the King inquire [At the feet of my Lord] seven times and seven times [I fall] ; let the King my Lord [hearken] unto me.

Abdi-Hiba to the King of Egypt (3).

To the King my Lord, [my] Sun, [say] thus : ABDI-HIBA is thy bondservant ; at the feet of the King my Lord seven times and seven times I fall. Behold, the King my Lord hath set his name upon East and West. As for the slander which they have uttered against me, behold, I am not a city-governor (*i.e. native prince*), but a captain § to the King my Lord ; behold, I am the King's Friend, and a tributary of the

2 Sam. 15. 37 King's. It was not my father, nor was it my mother, but the King's strong arm that set me in my father's house *i.e. established me in his territory*. [When the King's High Commissioner came

unto me, I gave 13 *asir*-men (*prisoners* ?) and bondservants. Shûta, the King's High Commissioner, [came un]to me ; I gave 21 bondmaids [and] 20 *asir*-men into the hand of Shûta as a present for the King my Lord. Let the King take counsel for his

U-ru-sa-lim

† The scribe has written the Babylonian symbol for *qātu*, hand, side by side with the Canaanite (Hebrew) term *erēa*, arm. Such glosses are an interesting feature of these letters

‡ *i.e.* Cushite (Ethiopian) troops

§ u-e-u = Egyptian *uāu*, captain

|| Perhaps the Heb. *ʾāsir*, prisoner.

¶ The Bab. *ugaru* + the Canaanite *shatē*, (שָׂדֶה) *cf.* Nch. 11. 30. Judg. 5. 4

** u-e-wa — Eg. *uāu*.

dominion. All the King's territory is going to ruin, having taken to opposition against me. Behold, the districts of **Seir**,* unto GATH-CARIEL† are leagued *to* have made terms with all the native princes *to* **la-an**, and hostility is carried on against me because of the A-MI-RI-men (= A-mu-ri, *Immerites*); and I cannot see the King my Lord's face,‡ because war is made against me. While there was a fleet at sea, the King's strong arm held the land of NACHKHA and the



REVERSE OF THE LACHISH TABLET

land of the KASH-SH; but now the CHABRO-folk have got hold of the King's cities. There is not a single city-governor or native prince for the King my Lord: all are ruined. Behold,

TORNABU is slain in the gate of **Zelah**, but the King disregardeth;

2 Sam. 21. 14. the gate of **Zelah**, but the King disregardeth; behold, ZIMRIDA of **Lachish**, the bondmen were enraged at him, were for killing him. JIBTHAH-HADAD § is slain to the gate of **Zelah**, but the King disregardeth.

Let the King have a care for his [territory, and let] the King give a look [to the men, and let him bring] bowmen to the territory [of the King my Lord: for] if there should be no bowmen this year, my Lord the King's entire territories are lost. People do not venture to say to the King my Lord's face that the King my Lord's territory will be lost, and all the native princes. If there are no bowmen this year, let the King despatch an High

Commissary and fetch me and my brethren, that we may die with our Lord the King.

To the King my Lord's Secretary. ABDI-HIBA is thy bondservant; at thy feet I fall. Bring plain words in unto the King [my Lord]. I am thy [faithful] bondservant.

Abdi-Hiba to the King of Egypt (4).

To the King my Lord [say] thus. ABDI-HIBA is thy bondservant; at the feet of my Lord the King [seven times [and] seven times I fall]. Behold, MALCHER—does he not consort with the sons of LADAYA and the sons of ARZAWA to demand the King's territory for them? A subject prince *to* **la-an** who does this deed,—wherefore has not the King questioned him? Behold, MALCHER and TAD—*the deed which they have done is this*—when he had seized it, the city of **Rehoboth** (5)*

(Half the Tablet gone.)

Reply.—There is no garrison of the King's; therefore—as I hope the King may live and have increase!—Pis-ri-ri hath departed from me; he is at

* Shewri.

† Gath-kariel.

‡ Text a sin, tears, instead of sin, face.

§ Cf. Jipthahel, Josh. 19. 11.

|| Cf. page 90, note §.

* Rehoboth.

Gaza.* So let the King order from his presence (?) a garrison to guard the territory. All the King's territory hath fallen away. Send JANCHAMU, and let him look to the King's territory.

To the King's Secretary: ABDI-HIBA is thy bondservant. [Bring thou in] plain words [unto the King]. Very much (health) to thee! I am thy bondservant.

Abdi-Hiba to the King of Egypt (5).

To the King my Lord say thus: [ABDI-HIBA is thy bondservant; at the feet of the King my Lord seven times and seven times I fall. [Behold the deed] which MALCHIEL and SHU'ARDATU have done unto the King my Lord's territory! they have bought the troops of **Gezer**, of **Gath**, † and of **Keilah**; they have taken the territory of RUBUTE (Rehoboth?). The King's territory is fallen away to the CHABIRI; and just now a town of the territory of Jerusalem whose name is BETH-NINIB, a town of the King's, has fallen away to the men of **Keilah**. Let the King hearken unto ABDI-HIBA thy bondservant, and despatch bowmen, and bring back the King's territory unto the King. But if there be no bowmen, the King's territory will certainly ‡ fall away to the CHABIRI. This is the doing of SHU'ARDATU and MALCHIEL. (Two lines gone, but let the King have a care for his territory.

Abdi-Hiba to the King of Egypt (6).

(Two-thirds of Tablet gone.) Now as for **Jerusalem**, if this district be the King's, wherefore is **Gaza** treated as the King's? Behold, the district of GATH-CARMEL hath submitted to TAGI and the men of **Gath**. He is in **Beth-shân**. And we must act, that they may not give up LABAIA and his territory unto the CHABIRI. MALCHIEL hath sent to TAGI. Now, all their desire is towards the men of **Keilah**; but we will save **Jerusalem**. The garrison which thou sentest by the hand of CHAIA my messenger, ABIDAMCHIR (?) hath intercepted; he hath quartered it in his own domain (*lit. house*), in **Gaza**. (Two broken lines.

From Abimelech of Tyre to the King of Egypt.

(Winkler, 151.)

To the King, my Sun-god, my God, thus ABIMELECH thy bondservant: seven times and seven times at the feet of the King my Lord I fall. I am the dust from beneath the sandals of the King my Lord. Behold, I keep the King's city, which he entrusted to mine hand. I was strongly for going in person to see the face of the King my Lord, but was unable, owing to the hand of ZIMRIDA of **Zidon**. He heard of me that I would go to Court *lit. go in; scil. into the King's presence*, and took hostile action against me. Let the King my Lord give me XX men to guard the King my Lord's city, and I will enter into

* Cha-za-ti

† Gmtr.

‡ *paqarat* = "perfect of future certainty"

the presence of the King my Lord, to behold his gracious face. I set my face toward the threshold (?) of the King my Lord. Let the King my Lord inquire of his High Commis-

OVERSEER.



LETTER FROM ABIMELECH OF TYRE
TO THE KING OF EGYPT.

sioner whether I did not set my face toward the presence of the King my Lord. Behold, I have sent [my] messenger unto [the presence] of the King my Lord; and let the King my Lord [send his] mes[senger and] his letter un[to me]; and I will enter in unto [the presence] of the King my Lord, and [see his face]. I set [my] face [to enter] into the presence, to [see] the face of the King [my] Lord; [and] let not [my Lord] have his bondservant in the hand of [ZIMRIDA? or his enemy.] Let the King my Lord set [his] face [toward me], and give me [water for my drinking . . . and wood unto his bondservant [for fuel?].* Let the King my Lord know that we are beset on the sea front (?) † we have no water and we have no wood. Behold, I have sent ELIMELECH as messenger to the presence of the King my Lord, and I gave 5 talents of copper and a set

REVERSE.



LETTER FROM
ABIMELECH OF TYRE
TO THE
KING OF EGYPT.

of harness ‡. The King my Lord wrote unto us, "What thou hearest from the land of **Canaan**, † write unto me." The King of DASTNA is dead, and his brother is king after him; and his country is quiet. And let the King know, fire hath devoured the city of UGARIT; half of it it devoured, and half of it it did not. And the **Hittite** troops have diminished [//], are not. ETANANABYRI of the city of KEDESH and YARU are at war with NAMIWAZA.

I have seen the misdoing of ZIMRIDA, that he has brought together ships and troops from the cities of Azru [to make war] against me; but vouchsafe that but IV footmen of my Lord's [come unto me], and they will all [be afraid]. Let the King set his face toward his bondservant, and let him come forth [to the war? or, to succour me].

* Supply *ana shukuna* (?) See Winckler, *lps.* 191.

† Winckler thinks a blockade on the land side is meant. cf. *lps.* 13 *sup.*

‡ KI-na-ah-na.

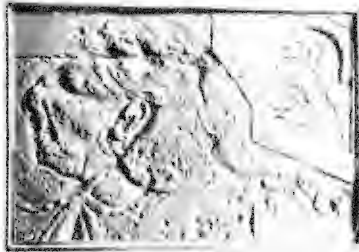
THE PHARAOKHS IN SYRIA.

The Hittites.

The Hittites, the *Khittim*, or *Benē Kheth* of the Hebrews, and the *Khetu* of the Egyptians, were a powerful confederation of tribes in North Syria and Asia Minor. Their original home seems to have been in the Taurus,

north of the gulf of Antioch, whence they pushed northward and westward as far as the neighbourhood of Smyrna. Southward they overran Syria and Palestine, having an advanced post at **Hebron** in the time of **Abram** (Gen. 23, 2, 3).

After the expulsion of the Hyksos or Shepherd Kings, completed by Ahmes (Amosis), the founder of the 18th dynasty, Egypt—under Thothmes III., the greatest king of that dynasty—established once more its suzerainty over all the petty principalities of Canaan and Aram (A.V. *Syria*), as far as the **Euphrates**, and even beyond it, for the Tell el-Amarna tablets contain despatches to the reigning Pharaoh (cf. page 86) from Mesopotamian princes. But as the dynasty became weakened by internal dissensions (apparently the cause of the periodical fall of Egyptian dynasties), the *Khetu* appear in the Orontes Valley (their advance is recorded in the Tell el-Amarna tablets) as a power able to oppose Egypt, and even to ally itself with Pharaoh on equal terms (cf. page 104). Their power from the 17th to the 14th centuries B.C. was very great in Western Asia. In the Tell el-Amarna tablets, we find them during the latter part of the 18th Egyptian dynasty advancing through the Orontes Valley, and gradually obtaining possession of the regions of North Syria and the upper part of the valley of the **Euphrates**. Their chief centres, **Carchemish**, on the principal ford of the **Euphrates**, and



HITTITE KING (WITH MCTAIL).



HITTITE WARRIORS

Kadesh, in the valley of the upper Orontes, were not only commanding military posts, but also great emporia of trade.

On the rise of the 19th Egyptian dynasty about B.C. 1370, Seti I., its founder, found that towards the close of the previous dynasty, almost all the Asiatic provinces had been lost. Then commenced a series of annual campaigns conducted with unceasing vigour, and conspicuously by Rameses II. (pages 103 105; *cp.* 2 Kings 23. 29). In the north of **Syria**, the Egyptians had to encounter the opposition of a powerful Hittite confederacy. Among the allies were Lycians, Teucrians, Dardanians, and other peoples who had come eastward during the period of Egypt's weakness. In the end, the offensive power of the **Hittites** was broken by the great battle of Kadesh, in which Rameses II. defeated the confederation and their allies from Asia Minor (*see* pages 104 *sq.*).

The Old Testament allusions to this warlike and commercial people are few. The expedition of **Hadadezer** (2 Sam. 8. 3) may have been directed against the other Hittite centre, **Carchemish**, for he had *had wars with Toi*, king of **Hamath**, which seems, from its monuments, to have been (at any rate in later times), a Hittite city.

The confederacy may be meant by **the Kings of the Hittites**, and evidently these **Hittites** were celebrated for their horses and chariots (1 Kings 10. 28, 29); and the introduction of the horse and chariot into Egypt, which appears from the monuments to have taken place during the Hyksos rule, was perhaps due to them. Relics of the southern branch round **Hebron** were among the *bondservants* of **Solomon** (1 Kings 9. 20), and some Hittite princesses became his wives (*ibid.* 11. 1).

Later, the **Hittites** reappear upon the monuments as barring the westward advance of Assyria as they had formerly resisted the northward advance of Egypt. Evidently they successfully resisted Tiglath-pileser I., but, by 35 years of war (commemorated on the *Black Obelisk*, *cf.* pages 164 68) **Shalmaneser II.**

III



HITTITE HEADS.

IV.



HITTITE LADY

Relief Panel from Tell el-Yahûdeh.
[Drawn by Mr. Tomkins.]



U. 100. 10. 10. 10. 10. 10.

REPRESENTATION OF THE CITY OF KARACHI, SINDH.

(From the House of the Sultan of Sindh.)

The ancient inscription says: "The City of Karachi, Sindh."

extended the authority of Assyria to the Mediterranean. In his sixth year **Shalmaneser** overthrew, at Karkar, the **Hittites** combined with



V HITTITE DEITY.
Relief at Carchemish.

was gradually shattered, stronghold after stronghold falling before Assyria. In B.C. 745, **Pul**, *ic.* **Tiglath-pileser II.** (III., see page 170), the founder of the new Assyrian empire, captured **Arpad**, having overrun the kingdom of **Hamath** (*cf.* Isa. 10. 9, & 36. 19).

With the capture of **Carchemish** in B.C. 717 by **Sargon II.** (*cf.* page 185), the Hittites disappear from history. Prior to this, as shown by the inscription of Panammu, many of their strongholds had passed into the possession of the Arameans (Syrians). (See page 181.)

Damascus, **Hamath**, and others, and penetrated to the Orontes, and in his 18th year he defeated **Hazael**, king of Syria-Damascus and other confederates at Senir or **Shenir** (Mount **Hermon**, *cf.* Deut. 3. 9), and penetrated to the Mediterranean, near Beyrout, by the old road from **Damascus** along the Dog River (*Nahr el Kelb*), where he recorded his successes by inscribing his likeness on the rocks, as **Rameses II.** had done long before him.

The Khetta had successfully resisted Egypt; but Assyria proved to be more persistent and better organised, and the Hittite confederacy



GOLD FIGURINE OF DEITY OF
KURUS-SAR.

A Hittite Portrait.

(Circ. B.C. 1300.)

THIS head, from an inlaid tile from the palace of Rameses III. at *Tell el-Yahūdch*, in Lower Egypt, gives us clearly the type of the race. The type of face is distinct from that presented by any other of the races of Western Asia. The principal characteristics are the straight nose and the receding forehead and chin : while the plaiting of the hair in pigtails, Tartar fashion, is distinctly shown (*cf.* No. I., page 95). The Egyptian



ROCK CARVING AT
BOHAZ KEUL.

artists depict the **Hittites** as beardless and black-haired, and of yellowish-white complexion, with a thin wirelike moustache (*cf.* Nos. II., III., pages 95, 96) and brown eyes, and with features, low stature, and thick limbs resembling those of the warriors upon the Monuments of *Hamah* (**Hamath**) and *Gerabis* (**Carchemish**) : their dress comprises a high conical cap, with the brim turned up in horn-shaped points, surmounted by the crescent moon and the solar disk (apparently the emblems of the Hittite Ashtoreth), and boots with upturned toes and long fingerless gloves. Such boots and gloves are still worn by the mountaineers of **Cappadocia**, and indeed of Asia Minor and **Greece**, for protection against snow

and frost. From such data it is inferred that the original home of the Khetta was in some lofty mountain range, such as the Taurus. Archaic sculptures and inscriptions scattered throughout Asia Minor are now usually termed "Hittite," even including the famous figure on Mount Sipylus, which the Greeks popularly identified with the Niobe of their mythology, but which Herodotus supposed to be a monument of the great Egyptian conqueror Sesostris (*i.e.* Rameses II.). Many of the so-called Hittite inscriptions are found in silver mines of the Taurus and Asia Minor; a sign that the authors of these hieroglyphics worked these mines.



A ROYAL HITTITE

Amun of Thebes.

THE god Amen, or Amun,[†] *i.e.* *the hidden one*, was the chief god of the Theban pantheon, and, from the rise of the 18th dynasty, about 1800 B.C., was regarded as the national god of Egypt. Hence the

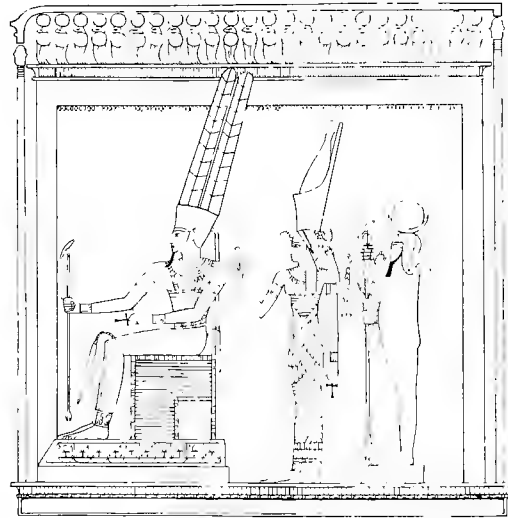
Nah. 3. 8;
Jer. 46. 25.

denunciations of the Prophets **Nahum** and **Jeremiah** against the god and his city. AMUN, or Amun Ra, as he is also called, along with his consort Māt, or MŪT (*i.e.* *mother*), and CHONSU (= Sumerian ENZU, from Ganzu, Gunzu; a title of the Moon-god), formed the divine Triad of Thebes, to which the magnificent temples of that city were erected.

The hymns to Amun, of which there are many in the British Museum and other collections, have a very high character, and approach very closely to the language of Monotheism. The following is an extract from one translated by the late Sir P. Le Page Renouf:—

“The ONE, Maker of all that is; the One, the only one, the Maker of beings; from whose eyes mankind issued, from whose mouth are the gods; maker of grass for the cattle (oxen, goats, asses, swine and sheep), (and) of fruitful trees for men of future generations; causing fish to live in the river, birds to fill the air; giving breath to those in the egg; feeding the bird that flies; giving food to the bird that perches, to the creeping thing and the flying thing alike; providing food for the rats in their holes; feeding the flying things on every tree.

“Hail to Thee for all these things—the One, alone with many hands, lying awake while all men sleep, to seek out the good of His creatures—Amun, sustainer of all things!” (Cf. Pss. 104 *and* 121.)



AMUN MŪT AND CHONSU
the Triad of Thebes.

* There is no vowel between the M and N in the Egyptian writing; but cf. the Greek Zeus *Ammon*, and perhaps the Biblical **Amon** (2 Kings 21. 18).

Ruins of Thebes.

THIS capital of the Egyptian empire was known to the Hebrew writers by the name of **No*** or No-Amon, the **NIT** of the Assyrian inscriptions. The city rose to grandeur during the period of the 18th and 19th dynasties, especially under Thothmes III. and Rameses II., who made lavish gifts and extensive additions to the great buildings of the temple of Amon. The passages in Scripture referring to this city are of importance, as showing the interest with which the Hebrew prophets followed the political movements of the time. **Nahum** (3. 8), in his warning to



THE RUINS OF THEBES.

Showing the remains of the great Temple of the Theban Amon at Karnak and Obelisk, with the sacred lake in the foreground.

Nineveh, *Art thou better than No-Amon* (*marg.*; A.V. *populous No*), &c., refers to the capture of Thebes by Assur-bani-pal, about B.C. 663, and the sack of the city; while **Jeremiah** (46. 25), in the menace *I will punish Amon* (*marg.*; A.V. *the multitude of No, and Pharaoh, and Egypt*), points to the invasion of Egypt by **Nebuchadnezzar**, when the Chaldean troops advanced as far as Syene (*Cheyne*, *Jeremiah*, page 198). The site of Thebes is now represented by the great ruins of Karnak and Luxor in Upper Egypt.†

* **No** = the Egyptian *nit*, i.e. city. *No-Amon* therefore means *City of Amon*.

† Ancient Thebes stood on both banks of the Nile; Luxor and Karnak are on the E. bank; Medinet Habû, the Memnonium, Deir el Bahari, etc., on the W. bank. During the Hyksos rule in the Delta the native Egyptian kings made Thebes their capital.



SCULPTURED GROUP OF AMEN OF THEBES AND HIS
CONSORT MAT (1900).

Between the figures are engraved the cartouches of Seth I, the second king of this middle
Theban Dynasty, A.C. 1760/1750, and (1727) Teti. The inscription is as follows: "The good god
Memnon-Ra beloved of Anubis, the son of the son, son beloved of Anubis."

Great Hall of Temple of Amun, at Karnak.

THE preceding illustration gives a general view of the remains of the great Temple of the Theban Amun at Karnak, and of its Obelisks, with the (usual) sacred lake, on which the procession of the sacred bark of Amun took place. This one shows a single aisle of the great Hypostyle



THE GREAT HYPOSTYLE, OR PILLARED HALL OF THE
TEMPLE OF AMUN AT KARNAK (THEBES).

Hall of 134 columns, the loftiest of which are nearly 70 feet high, and about 12 in diameter: while the rest are more than 40 feet in height and about 9 in diameter. This grand structure was principally the work of the Ramessides Seti I. and Ramesses II. It is still one of the most marvellous edifices in the world.

Seti I. Fighting against the Asiatics.

(Circ. 1370 B.C.)

SETI I., the first notable king of the 19th dynasty, waged many wars in Syria and Palestine, and especially against the **Hittites**. His especial object was to capture the city of Kadesh (cf. pages 104, 105), the Hittite stronghold in the upper valley of the Orontes. In the illustration we see him in his chariot with his favourite pair of horses called "Big with victory," upon a campaign which is described as



HEAD OF SETI I.

From Tomb at Dûm el-Mohak, Thebes.

"the going up of Pharaoh to conquer the land of Kadesh in the territory of the Amorites."

In another inscription it is stated that—

"he has struck down the Asiatics, he has overthrown the Kheta (*i.e.* **Hittites**), he has slain their princes."

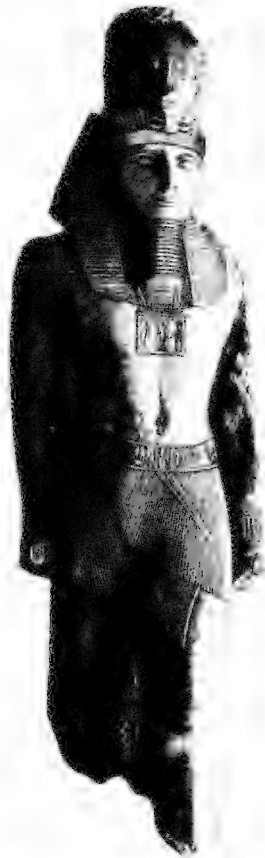
The campaigns of Seti I. paved the way for the great victories of Rameses II. in Syria and the humbling of the **Hittites**.



SETI I. FIGHTING AGAINST THE ASIATICS

Colossus of Rameses II.

THIS magnificent statue was found in 1820, lying on its face in a pool of water, at *Mitrahenny*, on the site of Memphis, about fourteen miles south of Cairo. It was presented by Muhammad Ali to the British nation; but not removed owing to its great size (length, 38 feet 6 inches;



COLOSSUS OF RAMESES II.



HEAD OF RAMESES II.

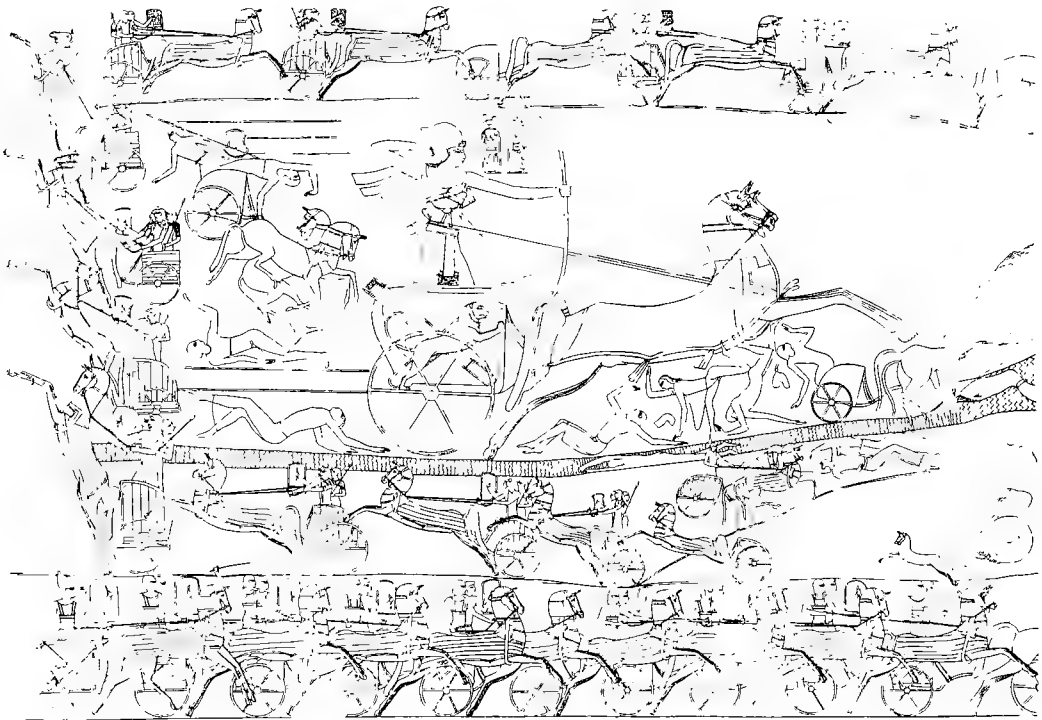
girth, 27 feet; weight, 100 tons). It is formed of a single block of fine crystalline limestone. The feet have not been found. Mariette

says the head, of which there is a cast in the Egyptian gallery of the British Museum, "is modelled with a grandeur which one never tires of admiring." It was raised and turned over by Major Bagnold in 1887, and a shed built over it for its protection.

Great Hittite Campaign of Rameses II. (The Battle of Kadesh.)

RAMESES II. was a valiant and able warrior, his greatest achievement being the victory over the strong Hittite confederacy, which he won in the battle of Kadesh, on the Orontes. This decisive engagement had great influence on the fortunes of **Egypt**, and for a long period gave the Egyptians complete command over the rich provinces of **Syria**.

The armies met in the narrowest part of the valley, near the city. Here, after a hard-fought battle, the allies were defeated; but so strong was their power that the Egyptian king was glad to conclude a treaty of peace with the king of the **Hittites**, and to take his daughter to wife as part of the bargain. This treaty, which was engraved on a plate of silver, is the oldest whose terms are on record; and the spirited poem of Pentaur, describing the battle, inscribed on the walls of the temple of Karnak and elsewhere, is considered one of the most valuable historical memorials of the Egyptians.

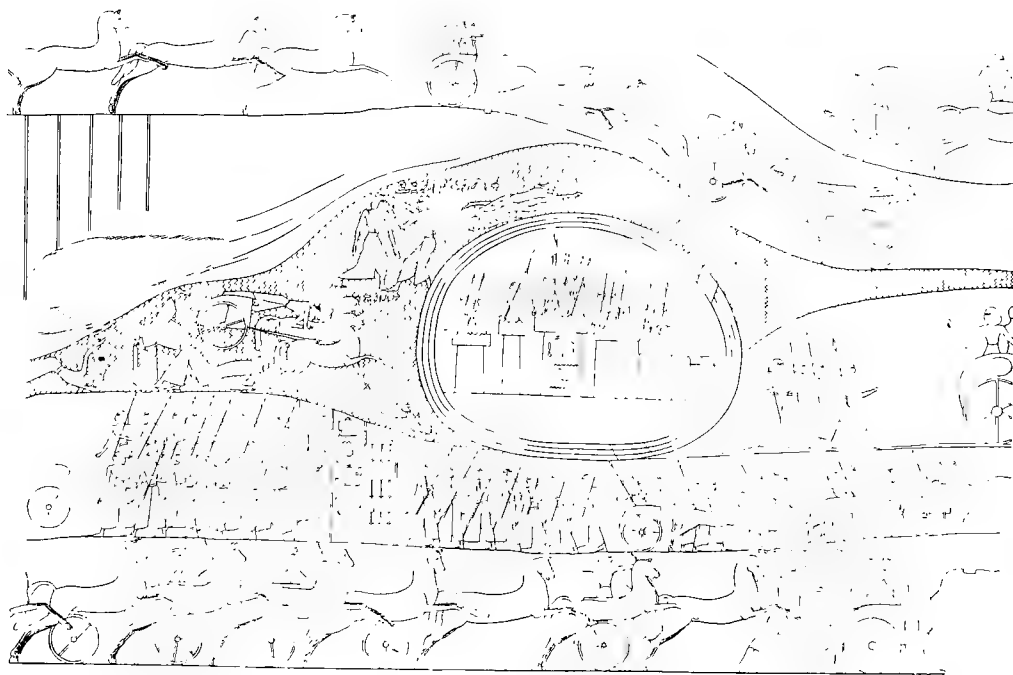


THE BATTLE OF KADESH.

Rameses II. engaging the chariots of the Hittites and their allies before the city.

In the first part of the great battle-scene, depicted on the temple wall at Karnak, we see the giant form of the *King of North and South*, USER-MAĀT-RA (*i.e.* *Potent by the Law of Ra*), SOTEP-EN-RĀ (*Chosen of Ra*), RA-MESSU MERI AMUN (*i.e.* *Rameses beloved of Amun*), driving the chariots of the foe pell-mell into the river. The town of KADESH with its garrison stands on a island in the stream, its name being written in hieroglyphs on the central tower. To the left, the king of KHIRBU (Aleppo) is being helped out of the water; 9,000 foot-soldiers, "*smiting the foe*," are marching on the right bank. An inscription on the wall thus describes the scene :

"When his Majesty halted, he encamped on the north-west of Kadesh. He had come up with the hostile forces of the Hittites, *being quite alone, no other was with him*. There were thousands and hundreds of chariots all around him on every side. He dashed them down in heaps of dead before his horses. He slew all the kings of all the nations who were allies of the Hittite king, with his princes and elders, his soldiers, and his horses. He threw them one upon another, head over heels, into the Orontes. Then the king of the Hittites turned and lifted up his hands to supplicate the Divine Benefactor (*i.e.* *the Egyptian monarch*) for grace."

THE BATTLE OF KADESH (*continued*).

View of the city.

A Letter in the Ancient Egyptian Hieratic Writing.

THIS document, written on papyrus with a reed, shows how hieroglyphics were abridged and rounded off, under the influence of handwriting. So far as the script alone is concerned, it might well belong to the times of the 19th dynasty, to which Chabas, Dr. Lincke, and M. Kminck-Szedlo, who was the first to publish it in English, assigned it. In his opinion, the papyrus was written in the third year of Menep-tah II., the Pharaoh of the Exodus. Other scholars, however, think it must belong to a much later period, on the ground of certain expressions which occur in it, and which are not found in documents of that age. The translation is from the pen of the well-known Egyptologist Mr. F. Llewellyn Griffith.

TRANSLATION.

The Address on the outside :—

“The scribe of the drink-offerings, Bakenamen, unto Ramesu, the priest in the temple of Thoth.”

The Letter :—

“The scribe of the drink-offerings, Bakenamen, saluteth * his father Rames, priest in the temple of Thoth, being of happy heart continually, in life, prosperity, health, by the favour of Amen Ra, King of the gods.

“I pray unto Ra Harmakhis in his rising and his setting, unto Amen, Ra, Ptah, unto Ramesu-Mery-Amen (*i.e. the dead King Ramses II.*), and to all the gods and goddesses of the house of Ramesu-Mery-Amen, the great Double of Ra Harmakhis, that thou mayest have health, mayest have life, mayest have prosperity, that I may see thee in health ; and I fill my heart with thee.

“Another matter. I have heard thy despatch which thou madest in saluting me ; be it Ra and Ptah that salute thee ! I know not whether my boy will reach thee, but lo ! I am sending him to Sekhemp-hti, and I will have a letter taken to thee by his hand. In the same way, do not thou abstain from sending unto me frequently, that I may hear thy doings.

“I have made enquiry as to the Syrian of the temple of Thoth, about whom thou sentest unto me. I found that he was assigned as a labourer of the temple of Thoth, under thy command, on the 10th day of Payni, year 3, being from amongst the slaves that serve on the ships brought to the governor of the fortress. To tell thee his Syrian name :—(it is) Naqury (*Nekariah* ?), son of Saru-ra-za, his mother being a Phœnician woman of the city of Aradus, (he being) a slave in the crew of a ship of this temple (?), on the boat of the captain Kenura. His overseer said : ‘It is the chief military inspector of Pharaoh’s—

* The phrase for “salutation” — “to consider or ask about a person’s affairs.”

L.P.H.—troops, Khaemwep, that will receive him and cause him to be taken (to his place). I hurry off to the chief military inspector of Pharaoh's—L.P.H.—troops, Khaemwep, and he is deaf to me, saying to me deliberately (i) 'It is the warden Mery-Sekhment that will receive him and cause him to be taken (to his place). I hasten to the warden Mery-Sekhment: he is dear to me, he and his soldiers, saying: 'It is not we who see to it.' I seek out the chief of the hostmen, M—, saying: 'Let the Syrian labourer be taken to the temple of Thoth: do thou undertake that he be delivered to its priest.' I speak with him in the great tribunal.

'Likewise I have heard of the matter of the spell *mgw* formulae of Thoth, concerning which thou sentest unto me, saying: 'It bringeth not unto me guidance, when I cause it to be followed.' Trouble not thy heart concerning it, for it is good that thou shalt send it unto me, that I may cause it to be followed.

'Alas, trouble not thy heart concerning the gathering 2 comprising 5 of men. I have made enquiry into it, and have found that 3 men and 1 boy, or all 4 make 500 sacks. I have conversed with the chief bookkeepers of the granary, I said unto them: 'Take the 3 labourers of the god for work this year.' They said to me: 'We will do it, behold us.' We will do it. We will do it. We obey thy command.' Thus they spake unto me, and I am remaining watching them, until they send out to the fields the assessments of the returns *do* for taxation purposes. And thou comprehendedst all that I should raise to be done for thee. Now one man makes 200, the five amount to five hundred, apply this to 2 men and 1 boy: it makes 500.

'Now as to this Syrian labourer that is given unto thee, as he is given unto thee to thee . . . month of Hathor, thou wilt spend his Hathor season for thyself as long as he shall live.'

LETTER IN HIERATIC EGYPTIAN

Supposed to belong to the period of Amenemhat I. (1939-1929 B.C.). Written by Khaemwep, a scribe, to his brother, the 3rd son of Pharaoh, at Thebes, the House of Thoth.

Rameses II., the Pharaoh of the Oppression.

(B.C. 1340: *Petrie*, 1275-1298.)

A DISCOVERY made at *Deir-el-Bahari* in 1881 included the mummies of some of the greatest of the Pharaohs. Among them was the body of the most famous of them all, Rameses II., the supposed Pharaoh of **Moses**. This remarkable ruler held the throne of Egypt for a period of sixty-seven years, and died at an age of over ninety years. The face is of a highly intellectual type, and indicates great firmness: it is altogether such as might be expected of a man who conquered the whole of Western Asia, the famous "Sesostris" of Herodotus.



HEAD OF MUMMY OF RAMESSES II.

Rameses II. was a lavish donor to the Egyptian temples, and especially to that of the Theban Amun at Karnak (pages 100, 101), the greater portion of which was built by him. In return for this support of the priesthood, the body of the old warrior was removed from its tomb and hidden in the cave at *Deir-el-Bahari*, when the priests of Amun fled from Thebes before the advance of the Susian kings of the 22nd dynasty, B.C. 900.



COLossal STATUE OF RAMESSE II.,
standing in the doorway of a Temple at Thebes.

ISRAEL IN EGYPT—SCENES FROM EGYPTIAN LIFE.

Pithom, the Store-City: Egyptian Granaries.

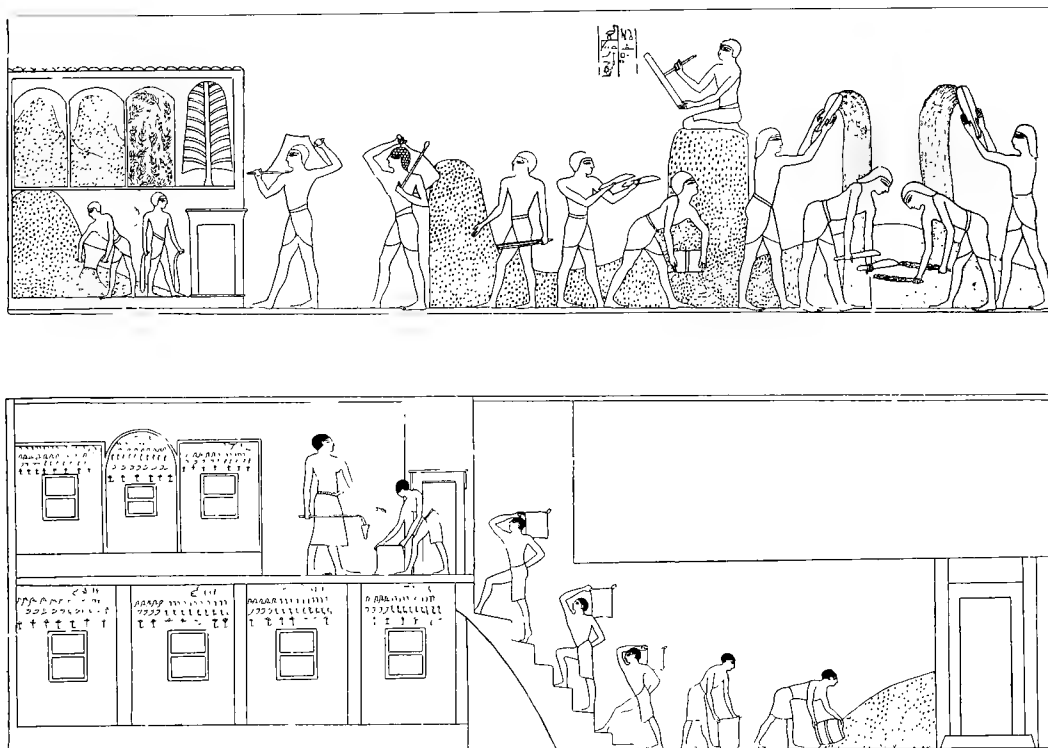
THE Pharaoh *who knew not Joseph* oppressed the people of Israel, perhaps on account of their association in former times with the Hyksos invaders (*cf.* Gen. 46. 34), and imposed upon them the task of building *treasure-cities*. Such cities were required by the **Ex. 1. 11.**
 cf. **Gen. 41. 48, 56.** two great kings of the 19th dynasty, Seti I. and Rameses II., for two purposes—to store the tribute brought home from the Asiatic wars, and to form commissariat stores for the large armies going to and returning from Syria. They are similar to the *cities of store* built by order of Solomon (1 Kings 9. 19). The name of RAMESSES came into prominence with the 19th dynasty: but the monarch who made it celebrated by his long reign of sixty-seven years and his brilliant wars was Rameses II., and it is this monarch who is now generally identified with the **Pharaoh** of the Oppression.

Such an identification was indicated by the fact of one of these store-cities being named **Raamses**, *i.e.* Rameses, a designation unknown to the royal personages of an earlier period. In the *Wady Tumilat*, near to the famous site of *Tell el-Kebir*, excavations were conducted by M. Naville in the mound of *Tell el-Maskhuta*, which resulted in the recovery of bricks and inscriptions showing that this was the site of an ancient city whose name was **Pithom** or *Pa Tum*, *i.e.* “the City of Tum or Tmu” (the god of the setting sun), and that the city was founded by Rameses II. A Greek inscription testifies that the ancient name of this city was Heroopolis, or the city of Ero; a name perhaps derived from the old Egyptian *Ar* (Ari, Aru), “a store-house.

The exploration of the city area showed that it consisted almost entirely of store-houses, massive buildings with walls 22 feet thick. Like the Egyptian granaries represented in the paintings, the only opening

was at the top, where the corn was poured in. The whole was constructed of brickwork, and in the large store-houses were compartments formed by walls from 8 to 10 feet thick, built of bricks made *without straw*. In these bricks without straw we may see the work of Israel in bondage, in accordance with the Biblical statement that the **Pharaoh** refused them straw.

Ex. 5. 10. The Egyptian name of the district in which **Pithom** was situated was *Thukut*, which exactly corresponds to the **Succoth** of Exodus.



WINNOWING AND STORING WHEAT IN GRANARIES, UNDER THE SUPERVISION
OF SCRIBES AND STEWARDS. Cf. Gen. 41. 48, 56; Exod. 1. 11.)

In the lower scene the labourers are carrying the wheat in bushel measures a staircase to the roof of the granaries, and pouring it into the chambers below, in the presence of the steward. The capacity of the chambers is marked in numerals on the walls. In the upper scene some are winnowing with wooden shovels, and a scribe sits on a great heap of grain, noting the number of bushels carried to the store-chambers. Before him is written, "The scribe of wheat measures, Tehuti-ncfer."

Brick-Making in Egypt by Foreign Captives under Taskmasters.

(Temp. THOTHMES III. Circ. B.C. 1503-1449.)

THE annual inundation of the Nile left behind it large quantities of mud admirably suited for the making of bricks, which, dried in the sun, formed a durable building material in the rainless climate of Egypt. The bricks made from Nile mud require straw to prevent cracking: **Ex. 1. 14 & 5. 7-18.** which is not the case with those moulded from the clay of the torrent-beds on the edge of the desert. Kiln-burnt bricks were not used in Egypt until Roman times. Like those of Babylonia (*see* page 204), the bricks were larger than ours. The one figured below (page 113) measures about 15 inches by 7, and is a little over 5 inches thick: it is made with chopped straw.

Our illustrations are taken from a series of wall-paintings in a tomb which represent the building of the Temple of Amun at Thebes by foreign captives of Thothmes III. (of the 18th dynasty), the great Egyptian conqueror of **Syria** and Phœnicia. Among the hieroglyphic inscriptions occur the words—

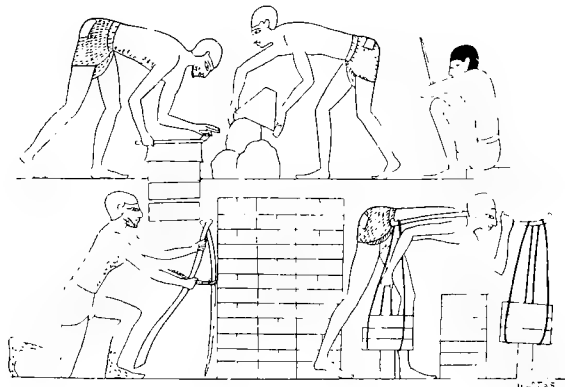
“The taskmaster saith to the labourers, ‘The stick is in my hand, be not idle.’”

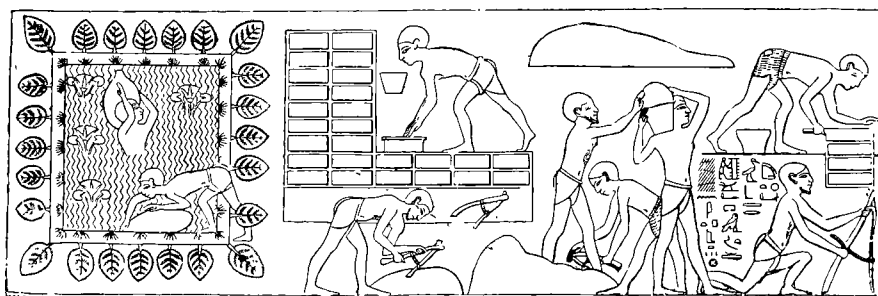
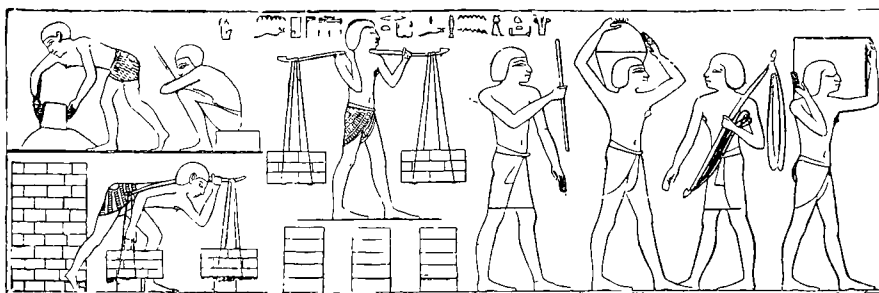
The inscription over the upper picture is—

“Captives whom his Majesty carried away, building the Temple of his father Amun.”

On the right of the lower picture it is stated that the work is —

“For the new building of the store-house of the god Amun, of Apt, in Thebes.”





BRICK-MAKING IN EGYPT, UNDER THE SUPERVISION OF TASKMASTERS

(Exod. 1. 14; 5. 13)

From a series of wall-paintings in a tomb at Abd-el-Gûrnah, representing the foreign captives of Thothmes III. employed in building the Temple of Amun at Thebes. Among the inscriptions these words occur: "The taskmaster saith to the labourers 'The stick is in my hand; be not idle!'"

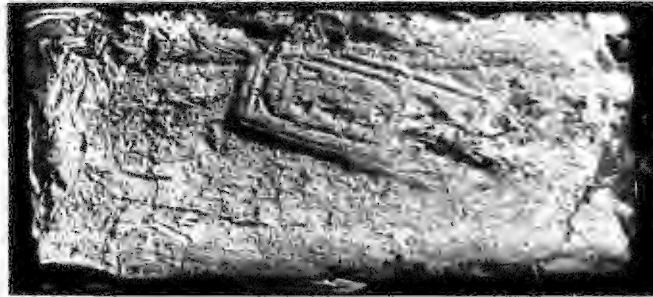
Scene I. — Inscription: "Captives whom his Majesty carried away, building the Temple of his father Amun." A man emptying a bucket of mud; a taskmaster with stick looking on. Two men carrying loads of bricks, slung from yokes. A taskmaster with uplifted rod; two men carrying mud in vessels, and another with yoke and slings.

Scene II. — Here we see two men fetching water in large jars from a pond full of water-lilies; two others cutting off portions of the clay; another carrying a load of it to the moulder, who is just turning a brick out of his wooden mould; another fixing his cutter; and another settling the bricks in rows to dry. The inscription states that the work is "for the new building of the storehouse of the god Amun of Apt in Thebes."

Brick of Rameses II. and Egyptian Statuaries.

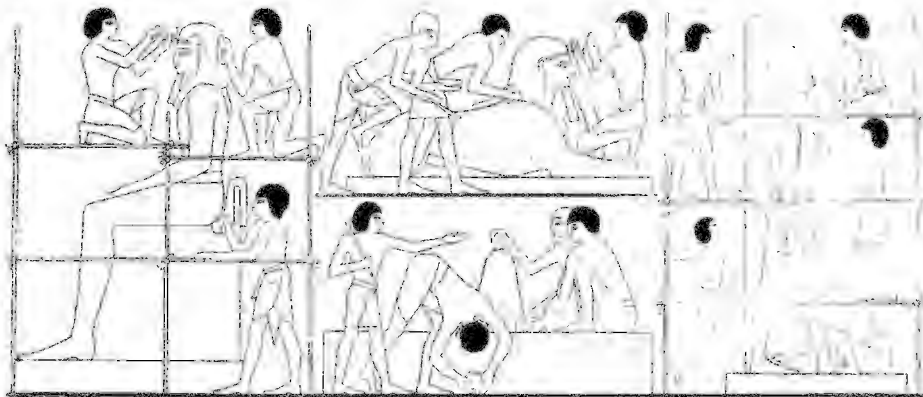
(Circ. B.C. 1275-1268, *Petric*.)

THIS sun-dried brick, made of Nile mud and chopped straw (see Exod. 5. 7), is inscribed with the cartouche or oval of Rameses II., the



BRICK OF RAMESES II., KING OF EGYPT

Pharaoh of the Oppression, impressed by a wooden stamp. It reads, "USER-MAĀT-RĀ SOTEP-EN-RĀ," the throne-name of Rameses II., which means, *Potent by the Law of Ra, Chosen of Ra.* (See page 82.)



EGYPTIAN STATUARIES AT WORK.

(1) Upon the colossal seated figure of a king, (2) upon a statue, (3) upon the standing figure of a king. The two royal statues are surrounded by scaffolding, on which the men are supported. The first is being polished, the other is being polished and having its hieroglyphs inscribed and polished on the breast and back.

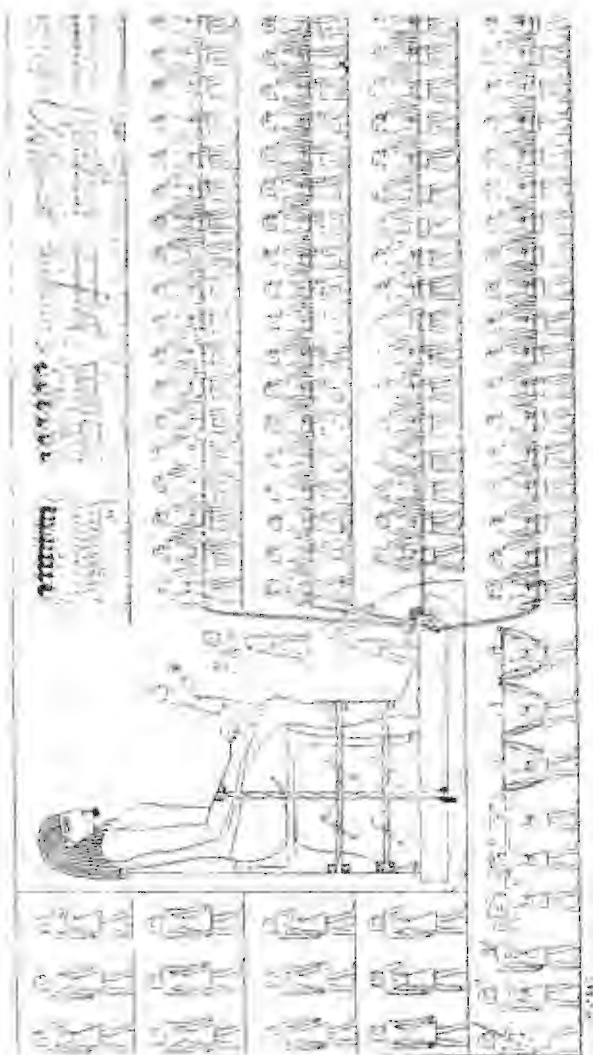
(From a wall painting at Thebes.)

Captives Dragging a Colossus in Egypt.

(Temp. USERTESSEN II. Circ. B.C. 2366 (or 2716-2684).)

THAT the ancient Egyptians were well acquainted with practical mechanics, is evident from the vast masses of stone which they managed to transport to distances of hundreds of miles from the quarries. Thus the obelisks of Thebes and Heliopolis, measuring from 70 to 93 feet long, were dragged the whole way from *Aswân* on sledges by forced labour, in the manner shown in the illustration. The largest of these, which stands at *Karnak*, weighs about 300 tons, and traversed a distance of 138 miles; while those of Heliopolis (**On**) were conveyed 800 miles and more. The colossus of Rameses II. at the Memnonium, which when entire weighed over 887 tons, was also brought all the way from *Aswân* to Thebes. The elevation of obelisks, and of immense stones like the lintels of the doorways at *Karnak* and elsewhere, some of which are 40 feet 10 inches long and 5 feet 2 inches square, also indicates a marvellous knowledge of mechanical appliances; though we are left in the dark as to their precise nature, for in some instances the use of the inclined plane, which has been suggested, was impossible for want of space.

Our illustration exhibits the transport of a colossus of a grandee ("Tehuti-hotep, beloved of the king"). It is fastened on a sledge with double ropes, twisted together, and kept taut by inserted pegs. Compresses of leather or some other substance are placed between the ropes and the statue, to obviate damage from friction. Hieroglyphics state that the statue is 13 cubits, or 22 feet 2½ inches high. It is being dragged by 172 men, in four rows of 43 each, some of whom are Egyptian convicts, others foreign captives, wearing their own distinctive dress. Behind the fourth row are some carriers of grease for oiling the track. Behind these again three men carry a piece of cogged timber for placing, when necessary, under the sledge; and after these walk three taskmasters, stick in hand. The four rows of men at the back of the statue are *mer* or superintendents of the work. A man is pouring grease on the track from the plinth of the statue; and another, standing on its knees, is beating time to the chant of the labourers, to insure all pulling together. In front of the statue a priest is offering incense (*arit sentra*). A detachment of soldiers, unarmed, and carrying branches of trees, is seen marching towards the statue, beside the first row of labourers.



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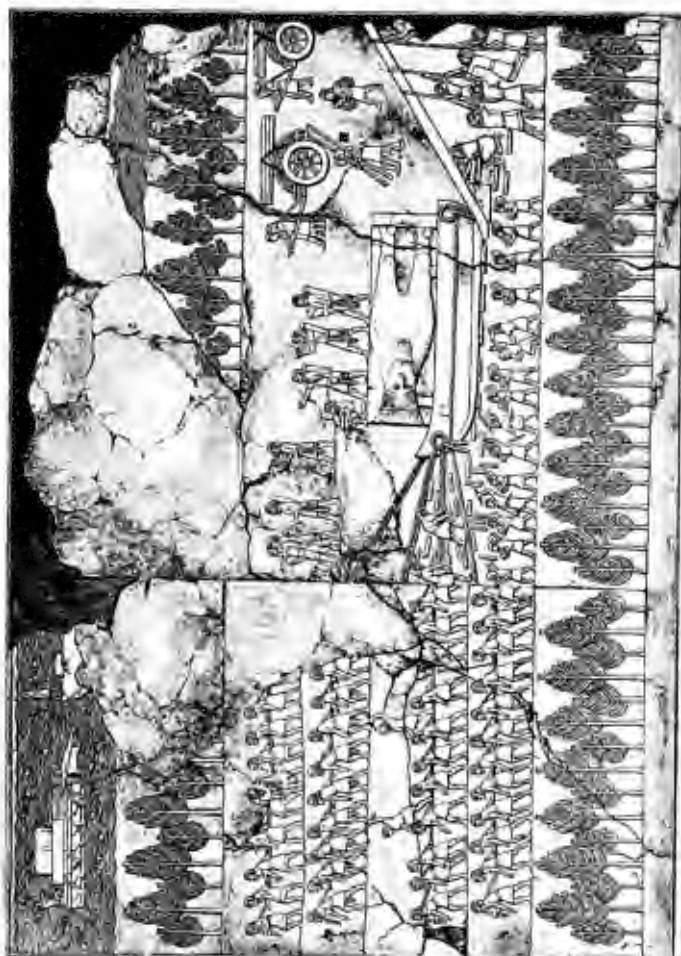
Compare the approximate characteristic and a decay length of ~ 100 m to the time of $V_{\text{max}}/V_{\text{rms}} \approx 0.16$ km/s at $z_{\text{obs}} = 0.05$ (~ 100 Mpc) and $z_{\text{obs}} = 0.1$ (~ 150 Mpc).

(1) *Wahlprüfung* in 1. Woche ab 2. Juli 1991.

Transport of an Assyrian Colossus.

THIS picture supplies an admirable pendant to the preceding. It is taken from large fragments of sculptured alabaster, vividly representing the transport of one of those huge man-headed winged bulls which were set up as guardian powers in the doorways of Assyrian temples and palaces (see Plate facing page 28). These slabs were brought by Layard from the gallery of Sennacherib's palace at *Kuyunjik*, which was adorned with a series of similar sculptures. The method of transport is much the same as in the far more ancient Egyptian illustration, the colossus being mounted on a heavy wooden sledge, and dragged along by means of four stout cables attached to the car; but in the Assyrian instance we notice also the use of rollers and levers, which is strangely absent from the Egyptian scene. The men drawing the sledge appear to be captives; and certain differences of costume suggest that they belonged to different conquered peoples. Small ropes, passing over their shoulders, are attached to the four great cables, which are themselves fastened to projecting pins on the front and rear of the sledge. Taskmasters armed with swords and staves are driving them, and the ruthless cruelty of these is painfully illustrated. Behind the sledge, we see the working of the huge lever, used for starting it and helping it over broken ground.

A man, kneeling on one knee, is altering the height of the fulcrum by inserting wooden wedges of different sizes. Below, some are carrying the rollers, over which the sledge has already passed, from the rear to the front. On the colossus are four persons; the first kneeling on one knee and giving the time to the drawers by clapping his hands; the second, with outstretched arm, giving the word of command; the third with a trumpet at his mouth; the fourth bearing a mace. The last three, and four others who are walking before them, are evidently soldiers, as their weapons indicate. Behind the sledge are men drawing carts loaded with ropes and timber, and others carrying other appliances. On the river or canal, at the top of the picture, we see a boat and raft laden with stone, like those still used in the country, and a man swimming on a skin, after the manner described by Xenophon.



TRANSPORT OF AN ASSYRIAN COLONNAD, RO. COT. 1. 1. 1.

Egyptian Musicians and Dancers.

IN these scenes we have examples of the guitar, the double **pipe**, the lyre (the **harp** of Gen. 4. 21; Ps. 43. 4), and the square tambourine or **tabret**. They afford some idea of the character of the instruments so frequently mentioned by the writers of the Old Testament, and help us to realize in some degree the state of musical knowledge in the ancient world. Besides the large and elaborately ornamented



EGYPTIAN HARPERS.

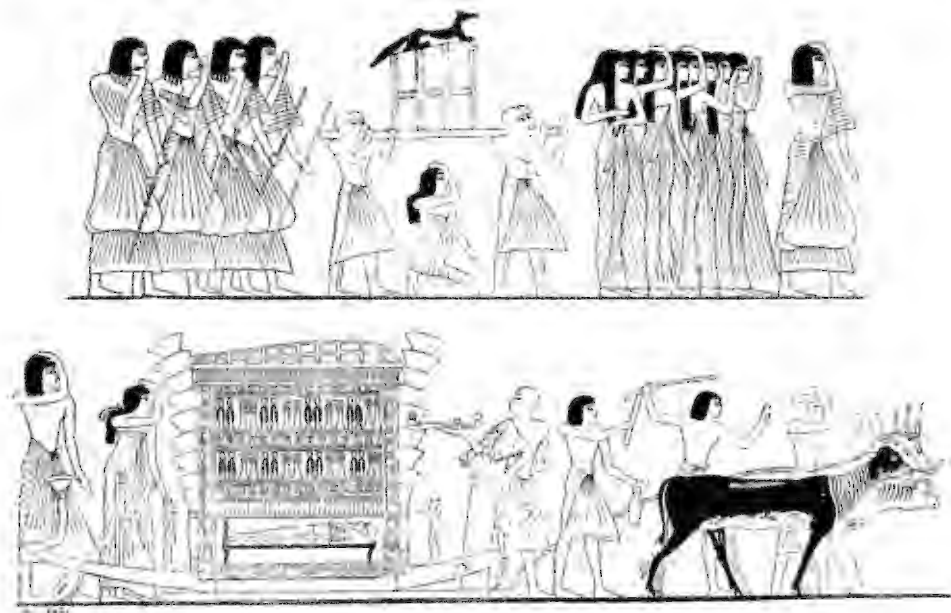
[From a wall-painting in the tomb of Ramesses III.]

harp, four or five other instruments are shown, including the double flute or pipe, the upper part of which is defaced in the third row of figures, but which is perfect in the first. Those who wish to know more about the music of the Bible may be referred to the article by Sir John Stainer, in the *Queen's Printers' Aids*, revised by the present writer (1897).



Funeral Processions of the Egyptians.

IN the upper scene, a shrine, surmounted by the jackal-emblem of ANUBIS, the Egyptian Hermes or Conductor of the Dead, is being carried by four priestly bearers. A woman, perhaps the wife of the deceased, kneels at the side. A master of the ceremonies, followed by eight women with bared bosoms, precedes; and four men with long staves (the ordinary badges of Egyptian gentlemen) follow the shrine: all making gestures of mourning, by beating their breasts and their mouths while wailing (the interrupted sound has a peculiarly melancholy effect), or by throwing dust on the head.



EGYPTIAN FUNERAL PROCESSION.

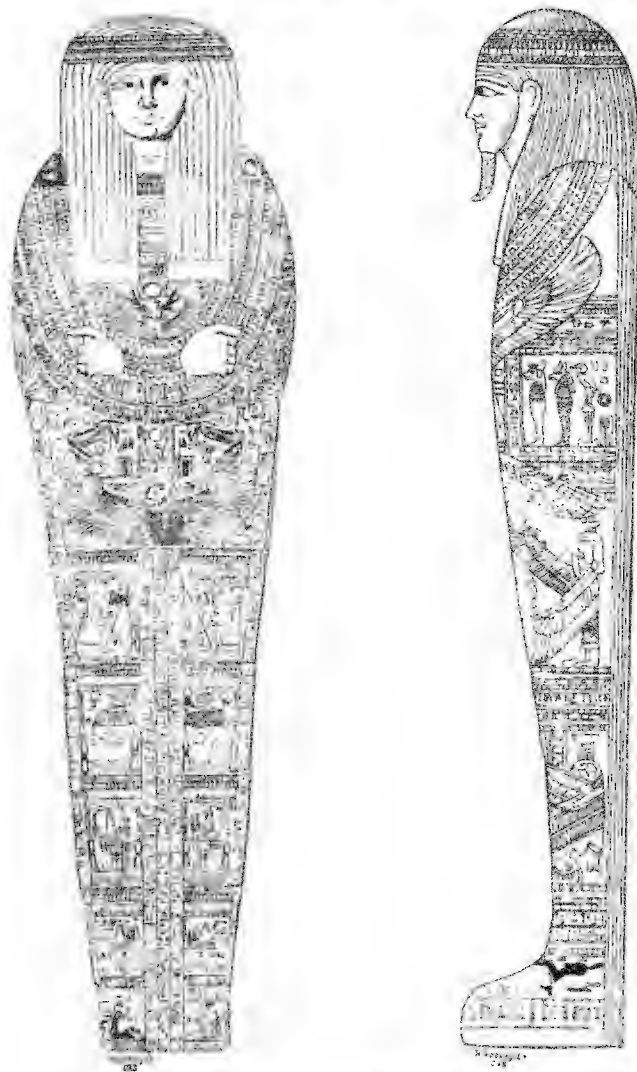
(From a painting in a tomb.)

In the lower scene, the richly decorated hearse, with the sarcophagus laid on a bed inside it, stands in the sacred boat, which is rowed by slaves, and the whole is being drawn by four oxen down to the sacred lake *h/p*, (page 100) of the nome, or to the Nile, on the western side of

Richly Decorated Mummy-Case.

THE first illustration represents the cover of the second coffin of a priest of Amun and Mât (*cf.* page 99), and prophet of the double heart of Amun. It is painted, as usual, with figures of gods connected with the world of the dead. The other gives the side view of the mummy in its case.

The bodies of **Jacob** and **Joseph** were *embalmed* in Egypt, carried up into **Canaan**, and buried there; see Gen. 50. 2, 26; Exod. 13. 19; Josh. 24. 32.



A RICHLY DECORATED COPTIC MUMMY-CASE

Anūbis, the Egyptian Hermes, tending a Mummy on its Bier.



THE guardian goddesses NECHT and ASIT (Sophtiva and Isis) stand in a posture of reverence at the head and foot of the body. The four canopy-cases (with the heads of the gods or

genii of Anubis, Amset, Hapi, Thoth-mutef, Qdhisemutef) contain the intestines of the deceased.

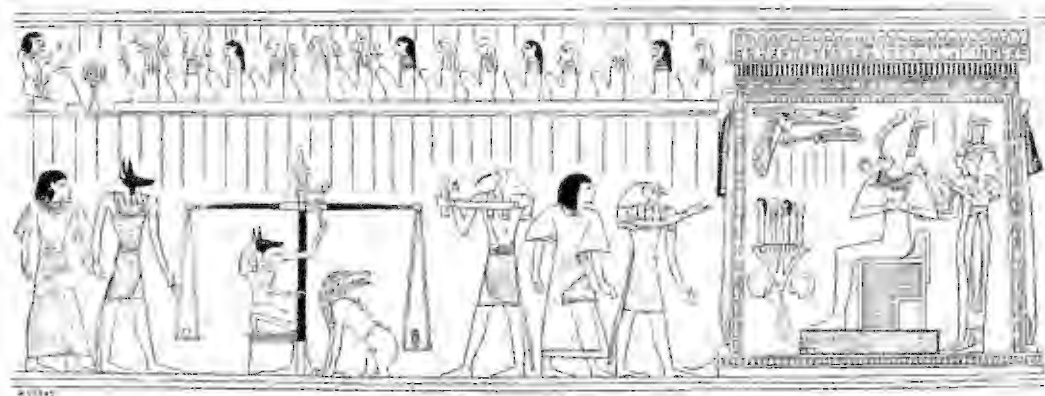
The Soul Reanimating the Body in the Tomb.

THE mummy lies on its lion-shaped bier, tended by Anepi or Anshu, the jackal-headed god who was the conductor of the dead. Over it hovers the soul of the departed, symbolized by a human-headed bird, applying the cushion of *breath* to the nostrils of the mummy.



"After Death the Judgment."

Though differing in some details, the general representation of this subject is identical in the Egyptian tombs and papyri. In our two examples, ANKHU (Anubis), the jackal-headed god, is seen weighing the dead man's heart (Egyptian *ib*, of which the hieroglyph is a two-handled vase) against the ostrich feather, the hieroglyph for *Truth and Right* (SHU), MAAT, in the other scale. THOTH, the ibis-headed god of letters, is registering the result with reed and writing-palette. AMHEM, *i.e.*, the Devourer of the wicked, a trifurcated monster compounded of crocodile, lion, and river-horse, keenly watches the recording god, waiting to devour the heart if it should fail to counterbalance the feather exactly.



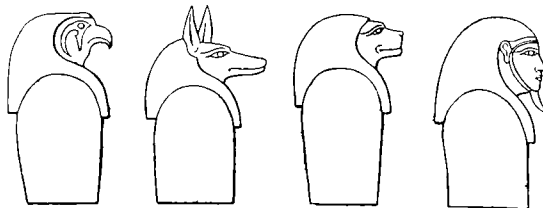
TWO PREVIOUS OF THE JUDGMENT AFTER DEATH IN QUEST OF THE USUAL DATA.

"The head of the deceased is placed against Thoth in the two pictures, and the god's name is written, and the presence of Amhem, the Lord of Fear, is shown." (The Journal of the Royal Asiatic Society, 1900, p. 100.)

The bust of MAĀT, goddess of *Truth*, rests on the standard of the "Great Balance," in the upper scene; in the lower, a Cynocephalus or dog-headed ape, an emblem of Thoth, occupies the same position (*see* frontispiece). In the one case fourteen, in the other twelve gods appear, sitting above as assessors of the trial, with a table of offerings before them, by which, in the upper picture, the deceased kneels in prayer (Diodorus gives 12 as the full number of divine Assessors; and this number is actually represented in the Ptolemaic temple of *Deir-el-Medinet*, Thebes). Another point of difference is that in the upper picture Anepu is seen, on the extreme left, leading the dead man by the hand into the Judgment Hall (the "Hall of Twofold Truth"); in the lower, the deceased and his wife are apparently watching the trial. (The two small female figures which stand in front of the deceased in the lower picture are MESCHENIT and RENENIT, the goddesses of birth and babyhood. The man-headed bird above them is the soul of the deceased man (*cf.* page 122). Under the beam of the balance stands a figure symbolizing his fate or fortune; above which is a small sphinx.)

To the right of the balance in both pictures, the result of the trial being supposed favourable, the justified person is presented by HĀRU or Horus, the hawk-headed god, to his father UASĀRI or Osiris, the "Lord of Eternity," who sits enthroned in his palace, holding the crook, sceptre, and flail, the symbols of *sovereignty*, *power*, and *chastisement*, and attended by his sister-goddesses ASIT and NEBHĀT (Isis and Nephthys). From the waters under his feet springs a lotus, supporting the four genii of AMENTI, the Egyptian Hades, above whom, in the upper picture, floats the winged Eye of Osiris, holding a *flabellum* or fly-flap. In the lower scene, the deceased kneels at a table of offerings before the great god.

When found righteous, the deceased Egyptian received the title of "Osiris," being in some sense identified with the god, into whose presence he was admitted. Henceforth he was believed to enjoy plenteous fare, and an abode in the SECHET HOTEPT or Elysian Fields.



THE FOUR GENII OF AMENTI.

The Goddess of the Sacred Fig-Sycamore Tree presenting Fruit and Drink to a Deceased Pair.

A SCENE often repeated in the wall-paintings of the Egyptian tombs. Sir Gardner Wilkinson describes it as follows :—

“The goddesses Athor and Netpe [Hathart and Nut] in their respective trees, the Persea and Sycamore-fig, frequently presented the virtuous after death with the fruit and drink of heaven ; which call to mind the ambrosia and nectar of Greek fable.”

Dr. Birch, in his notes to Wilkinson's *Egyptians* (Vol. IV., page 119), writes :—

Athor, in fact, was identified with Nut, as the goddess of the celestial water or ether, and as such gives the bread and water of life out of the sycamore, to the soul which thirstily drinks the living waters flowing from her vase.”

“The Persea was sacred to her, as the sycamore to Nut ; and in the funeral subjects of the Theban tombs she is seen performing the same office to the deceased and his friends as that goddess—giving them the fruit and drink of heaven.”

The representation also reminds us of the Hebrew “Tree of Life” (Gen. 2. 9 ; 3. 22 ; Prov. 3. 18 ; 11. 30), and of the similar supernatural trees of Prophetic and Apocalyptic vision (Ezek. 47. 12 ; Rev. 22. 2).



THE GODDESS OF THE SACRED FIG-SYCAMORE TREE.

THE EXODUS.

RAMSES II., after his long reign, was succeeded by his son Menepthah, or Mer-en-Plah, i.e. *beloved of Ptah*, who had lately been associated with him on the throne. His father's enormous expenditure and costly magnifi-



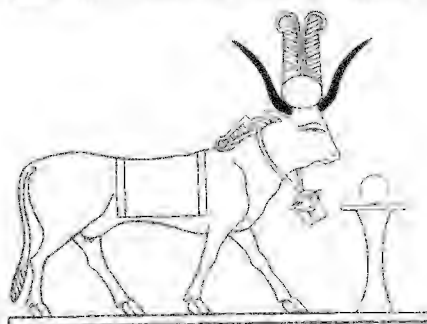
EGYPTIAN SACRED BULL.

cence had impoverished the realm, and left him an embarrassed heritage (*cf.* in Judah, the case of Solomon and Rehoboam some centuries later). Of Menepthah's reign we know but little: but an inscription in the Temple of Amun, at Thebes (page 99) seems to imply by the phrase "*Put away the dejected heart from thee*," that he was lacking in energy. During his reign the Libyan tribes invaded the western portion of Lower Egypt. Probably it was then that the watch over the Israelites was

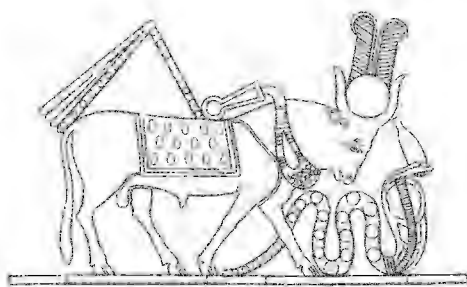
removed. On returning from this expedition the Egyptian army pursued the Israelites. It is not to be expected that we should find any Egyptian account of the disastrous result. The Biblical narrative (*cf.* Ex. 14, 23, 28) does not state that the Pharaoh himself perished in the Red Sea.

At the close of this dynasty, the Egyptian power once more became weak: and probably this weakness enabled the Hebrew people to conquer the Canaanites, who had been disabled by the terrible chastisements of Ramses II., and were disunited among themselves.

In February 1896 Petrie explored the funeral temple of Menepthah at Thebes, and had the great good fortune to unearth both the statue and also the inscribed stele, of which we give copies, pages 128-130.



THE COW OF HATHOR.



THE BULL APIS.



GODS OF EGYPT

"And against all the gods of Egypt I will execute judgment, I am the Lord" - Ex. 12:12

Portrait Statue of Menepthah II., the Pharaoh of the Exodus.

PORTIONS of the grey granite of this life-like statue, *e.g.* the eyes, are painted. The ovals or *cartouches* on the shoulders give the names of Menepthah; that on the right, the one shown, is BA-EN-RA MERI-AMUN, *i.e.* Ram of Ra, beloved of Amun.



PORTRAIT STATUE OF MENEPTAH II. (SIDE VIEW.)

Syenite Stele of *Neb-maat-Ra Amun-Hotep-hag-nast*, i.e. Amenophis III., with added Inscription of *Ba-en-Ra Meri-Amun*, i.e. Menepthah II., mentioning the Israelites.

This large stele of black syenite (somewhat exceeding 10 feet by 5 feet by 1 foot) was originally sculptured by Amenophis III. (Exod. i. 10-22. (father of Chu-en-aten, see page 83), but utilised on the other side by Menepthah for an inscription concerning his victories over the Libyan invaders of Egypt, and apparently



SYENITE STELE OF NEB-MAAT-RA AMUN-HOTEP-HAG-NAST.

also over various peoples of Palestine, including Israel, of whom it is said that—

"The Israhites (I-S-E-B-A-T-R-U) are ruined; their crops are destroyed."

—the only known mention of this people in the Egyptian monuments,



PORTRAIT-STATUE OF MENEPTAH II, THE PHARAOH OF THE EXODUS.

The oval on the shoulders gives his names: that on the left is *Phthahmesankhonsheh-Mout*, that on the right *Ha-en-Ré* or *Amén*.

(From . . . photograph by the daughter, from *Flinders Petrie*.)

and indeed "the earliest certain allusion to any historical connexion with them on any monument or record outside of the Old Testament" (*Petrie*). Some think that it offers a striking parallel to the narrative of Exod. i, 10-22; but this opinion rests on misinterpretation of the text.

Shishak or Shashank I., the Invader of Judah in the Time of Rehoboam.

(Circ. B.C. 960.)

ON the southern external wall of the great temple of Amun at Karnak (Thebes), SHASHANK I., the **Shishak** of the Bible, who was the first king of the 22nd dynasty, has recorded in characteristic Egyptian fashion the results of his expedition against Judah, which, according to the brief

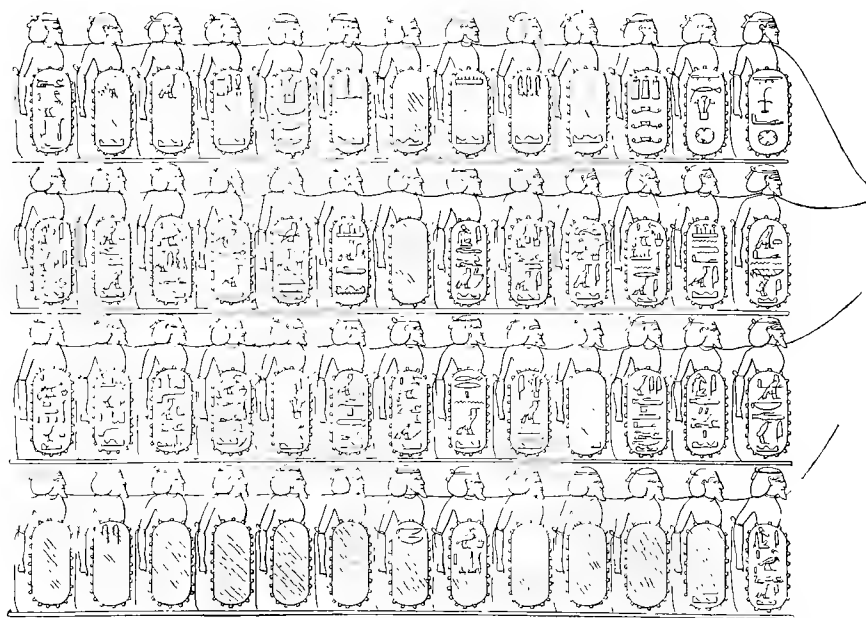


SCULPTURE REPRESENTING SHISHAK LEADING HIS ENEMIES CAPTIVE

account of 1 Kings 14, 25-28, took place in the fifth year of **Rehoboam**, the son and successor of **Solomon**, and which was probably instigated by **Jeroboam**, king of Israel, who had been a refugee at his court from the tyranny of Solomon (1 Kings 11, 26-40). The Biblical writer gives

no details of the campaign, except the plunder of the Temple treasury : but **Shishak** has left us a lengthy list of about a hundred captured cities, mostly Judean, though some of them belong to the northern kingdom. Among the names are the Egyptian equivalents of **Abel, Adullam, Ajalon, Beth-anoth, Beth-horon, Beth-tappuah, Gibeon, Jud-hamalek** (*cf.* page 138). **Megiddo, Shunem, Taanach**, etc.

In the sculpture, the giant-form of the conqueror, SHASHANK MERI-AMUN, is seen grasping with left hand the ends of the ropes passed round the necks of long rows of captives, whose arms are tied behind their backs ; and with his right threatening with blows the suppliants who kneel before him with uplifted hands. The names of the conquered cities and districts are graven in the ovals attached to each prisoner. Many of these names have unfortunately been much damaged, as will be seen from the enlargement below. (Yud-hamālek is the third name in the third row from the top.)



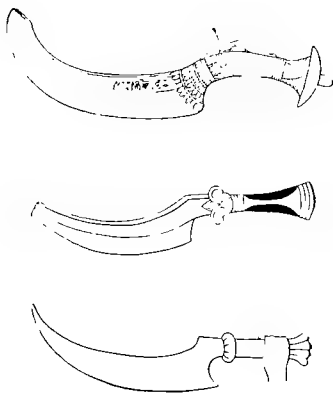
THE FIRST FIFTY-TWO NAMES OF THE CONQUERED PLACES IN JUDEA.

[From the Wall of the Great Temple of Amun at Karnak.]

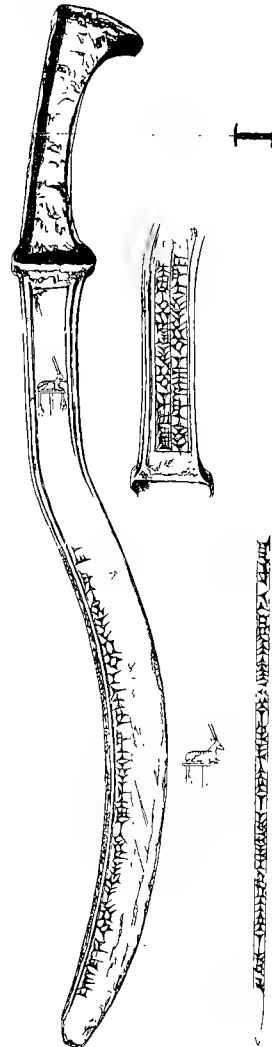
Sword of Rammānu-Nirāri I., King of Assyria.

(Circ. 1300 B.C.)

THIS interesting weapon is of bronze, and the hilt was originally inlaid with ivory and jewelled. It is sickle-shaped, like the sword of Bēl in the Babylonian sculptures, and is $21\frac{3}{8}$ inches by about $1\frac{1}{8}$ inches broad. It is inscribed: *Ekal Rammānu-nirāri shar kishshati abil Budu-ili shar Ashshur abil Bēl-nirāri shar Ashshur-ma*, "Palace of Rimmon-nirari, king of the world, son of Budu-il, king of Assyria, son of Bel-nirari, king of Assyria." These three sovereigns reigned from about B.C. 1375 to 1300. Rimmon-nirari was one of the greatest of the early Assyrian kings. He vanquished Nazi-Murudash, the king of Babylonia, and annexed part of his territory. The sword seems to have been found by Arabs at *Kileh-Sherkat*, the site of Ashshur, the old capital of Assyria. It belongs to Col. Hanbury, and an account of it was given some years ago by Mr. Boscawen, in the *Transactions of the Society of Biblical Archaeology*. In shape it bears no likeness to the straight two-edged sword so often represented in the Assyrian bas-reliefs,



some examples of which are figured on p. 199, but it more nearly resembles the falchion-shaped weapons of the Egyptians, as annexed. The one with the figure of Anubis is of bronze.



OLD TESTAMENT ETHNOGRAPHY

Ancient Chaldeans or Accadians (better Sumerians).

THE two heads here reproduced were unearthed by M. de Sarzec at *Tell Loh*. They are life-size, and are of the same material and workmanship as the statues of *GUDEA*, discovered at the same time and place (*see* page 54). Very discrepant accounts have been given of them. Menant and others have fancied that a distinct racial type, viz., that of the primitive



ANCIENT CHALDEANS OR ACCADIANS (BETTER SUMERIANS).

non-Semitic (Turanian, or even Tartar) Chaldean people, was plainly to be recognised in them. But the unusually large eyes and exaggerated eyebrows, the strongly defined chin, and the nose, which, when unbroken, was probably not flat but somewhat arched, like those of the other heads of the same period, can hardly be considered distinctively



THE SO-CALLED SHEIKH EL-GHAZAL.

A wooden portrait-stature of the time of the Fourth Egyptian Dynasty.

Tartar features; and while it is natural to suppose that these and the other heads found by De Sarzec represent average specimens of the Chaldeans of their period, so far as the sculptors had skill to portray them, it is well to remember M. Heuzey's caution, when we are looking for special indications of race in sculptured remains so ancient as these:

It is only subject to the greatest reserve that we can venture to say anything as to the ethnography of the types created by sculpture, especially when these types are archaic, and therefore exposed more than all others to the influence of school conventions. It is a common habit with antique sculptors to allow traces of their work in its rough shape to subsist in the finished creation. In all countries the march of art has been from square and angular to round and flowing shapes, from short and thick-set to graceful and slender proportions."



CHALDEAN TERRA-COTTA OF FEMALE
FIGURE IN THE LOUVRE

Typical Heads of the Nations of Canaan and the Adjacent Countries.

THE walls of the great temples of **Egypt** are adorned with representations of the mighty victories of the Pharaohs; and, owing to their habit of recording conquests by typical portraits of the races against whom the armies of Egypt fought, from these sculptured tableaux we are able to obtain a valuable series of racial illustrations. The sculptures of the great temple of Karnak, dedicated to the god Amun, supply us with portraits of most of the races of **Canaan** against whom Thothmes III., of the 18th, and Ramesses II., of the 19th dynasty, waged war. This valuable collection of ethnographic representations has been photographed by Professor Petrie, and his casts of them are preserved in the British Museum, from which some of the illustrations here given have been made. (The rest are from the pencil of the Rev. H. G. Tomkins.)

Egyptian.—The dominant race in Egypt at the earliest historical period, as portrayed in the sculptures and paintings of the early dynasties, presents a high type of features.



EGYPTIAN OF THE III DYNASTY.

It is now believed that the dynastic Egyptians were members of a white race, which entered Egypt from Punt or South-west Arabia and the opposite coast of Somali-land, at a very remote period.

During the later dynasties the Egyptian type became much changed by intermixture with Asiatics and negroes.

The Philistines were called by the Egyptians the *PULSATA* or *PULISTA*. The type of the face is very remarkable; so singular, indeed, that it is extremely difficult to class them with other races. There is, however, a resemblance to the early inhabitants of **Cyprus** and of the coasts of Asia Minor, which enables us to recognise in the **Philistines** another of the numerous bands of wandering pirate tribes of the Eastern Mediterranean, which had first obtained a settlement in Lower Egypt, and then on the coasts of **Syria**.



A PHILISTINE

Amorite.—The Egyptian sculptures and paintings afford us many representations of this powerful people. The **Amorites** are a handsome type, of fair reddish complexion, with blue eyes, red beard and eyebrows, but black hair. The opinion of ethnologists is almost unanimous in regarding them as belonging to an old white race inhabiting the shores of the Mediterranean, of which the only existing type may be preserved in the Kabyles of North Africa. In early times they were the



PROFILE AND FULL FACE OF AMEN-EM-HAT

An officer of the period of the 18th Dynasty.

(Sculpted in black stone (wakh) about 1450 B.C.)



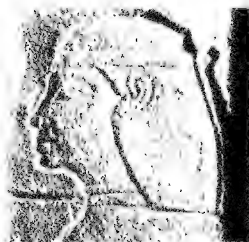
TETI, THE ARCHITECT, AND HIS WIFE

KING KHAFA (Anofet).

The Second Pyramid was built for King Khafra, third king of the 4th Dynasty (c. 2500-2480 B.C.), by Teti his architect.



A CHIEF.



AN OFFICER.

MEN OF PONT.

In the time of Hout-ou-heh, of the 18th Dynasty, c. 1450 B.C.

dominant race of **Syria** and **Canaan**, which are named on the oldest Babylonian monuments "the land of the Amorites."



MAN OF HAU-NEBU.

Hebrew.—This figure is taken from the famous sculpture of YŪD-HAMĪLEK (*the King's hand; i.e. monument; cf. 1 Sam. 15. 12: 2 Sam. 18. 18: A.V. place, Heb. hand*); the name of a town in **Judah** otherwise unknown, occurring in the tribute list of **Shishak** (see page 132) at Karnak. The face is distinctly Jewish. (The old reading and explanation of the name—*Judah malik*, "Judah king"—is philologically impossible.)



A JUDEAN, *temp.* SHISHAK.
(The governor of YŪd-Hamilek.)

Shasu (Nomadic Tribes of the Desert east of Egypt). The wild



SHASU OR NOMADIC
TRIBE.

bowmen (*cf. the Āamu with a bow, page 74*), as the Egyptians called them, of **Sinai** were always a trouble to the Egyptians. They present in their portraits the same type as the natives of the peninsula at the present time.



A DESERT
ARAB.



AN AMORITE.
[From an Egyptian sculpture.]



AN AMORITE KING.
[From a porcelain relief from Tell el-Kasileh.]



A NORTH SYRIAN OF AIA.
(Keir 410, near the 4100.)



A RUTHEN (SYRIAN) ENVOY,
temp. 12th Dynasty.



A SYRIAN OF MEROM.
(Egyptian bas-relief.)



A SEMITIC SYRIAN.
(Egyptian bas-relief.)



A NORTH SYRIAN.
(Mon. of Yammân.)



A JUDEAN *temp.* SHUSHAR.
(The governor of Samaria.)

THE SO-CALLED MONUMENTS OF THE HITTITES.

THE system of hieroglyphic writing exemplified by these remarkable monuments has not yet been deciphered, although many scholars have, from time to time, proposed their own solutions of the problem, among the latest Professor Jensen, of Marburg, who calls the inscriptions "Cilician." His theory, however, has been ably criticized by Professor Hommel, who connects the Hittites with the Scythians, and the first appearance of the Iranians in history; professedly starting from a paper published by myself in the *Proceedings of the Society of Biblical Archaeology* ten years ago, entitled *Iranian names among the Hetta-Hatti*—see his monograph *Hethiter und Scythen*, reprinted from the *Sitzungsberichte der königlichen böhmischen Gesellschaft der Wissenschaften* (Prag, 1898). The system of writing is probably not altogether unconnected with the original pictorial script of Babylonian.*



STONE BOWL WITH INCISED INSCRIPTION.
[Found at Babylon.]

The sculptured stones represented below are some of the fruits of the late George Smith's excavations at *Gerabis* on the Euphrates, the

* The picture-characters are lost. We possess only their *linear* offspring.



BAS-RELIEF OF A KING, WITH SUPPOSED HITTITE INSCRIPTION.

(From the site of Carchemish.)

site of the ancient **Carchemish** (Jer. 46. 2), which was taken and destroyed by **Sargon**, king of Assyria, B.C. 717. The first (page 141) apparently presents the figure of a king, holding a sceptre; and though much defaced, the work is obviously Assyrian in style, and need not be much older than the 8th or 9th cent. B.C.

The same remarks apply to the one on this page the subject of which we recognize at once from its likeness to the familiar Assyrian sculptures (page 33); while of the third, little more can be said than is indicated in the title.



FRAGMENT OF BAS-RELIEF FROM GERABIS, THE ANCIENT CARCHEMISH.
A cherubic figure in Assyrian style. Hittite characters 20 lines in front.



PORTION OF ONE SIDE OF A STONE DOORWAY WITH SUPPOSED HITTITE INSCRIPTION.

(From *Carchemish on the Euphrates, the chief Hittite capital and commercialemporium.*)

The stone is a piece of basalt, $39\frac{1}{2}$ inches in height, cut into vertical steps, each 22 inches, $8\frac{1}{2}$ inches, $8\frac{1}{2}$ inches, and 7 inches wide. The steps are here separated, and arranged as it may be supposed the lines of the inscription were intended to be read, from right to left and from left to right alternately (*i.e.*, always *towards* the animal faces). The longest panel, which was probably within the doorway, is 22 inches wide in the longest line. In this, as in most of the other inscriptions, the characters are cut in relief. The Stone Bowl (page 140) and the Bass of Tarkondemos (page 145) are the principal exceptions, the symbols and figures on these being incised. It seems probable that the group with the bird (an eagle?), which occurs near the beginning of the second line, and again towards the end of the fourth, contains the name of Carchemish.

Rock Sculpture of a Local Baal, a God of Corn and Wine, with supposed Hittite Inscriptions.

THIS fine sculpture is carved on the chiselled surface of the red limestone rock, which rises about 40 feet from the water's edge of the river of *Ibriz*, a place about three hours S.E. of *Eregli*, in **Lycaonia**. A king or satrap is praying to a god (perhaps the god of the stream)



ROCK SCULPTURE AT IBRÎZ, WITH SUPPOSED HITTITE INSCRIPTIONS.

A king or satrap worshipping a local Baal.

whose hands are laden with the bearded wheat and grapes which the neighbourhood still yields in abundance. The design of the figures is good, and strongly suggestive of Assyrian influence, like the sculptures from **Carchemish**. The god is about 20 feet high, the worshipper about 12 feet.

The existence of this highly curious memorial of the past was first discovered by the Rev. E. J. Davies, M.A., and published by him in the *Transactions of the*

Society of Biblical Archaeology, Vol. IV. part 2, 1876. The horned cap of the god should be noticed as an Assyrian feature (*see* page 30). "He wears boots turned up in front, and bound round the leg above

the ankle by thongs, and a piece of leather reaching half-way up the shin, exactly as it is worn to this day by the peasants of the plain of **Cilicia** round Adana " (*Davies*). The hieroglyphs between the head and arm of the god, and those behind the king, no doubt conceal the names and titles of each. There is another inscription in the same character below the figures, just above the water's edge.

The Bilingual ("Hittite" and Assyrian) Boss of Tarkondemos.

A THIN concave circular silver boss, with an incised figure of a king or warrior holding a lance or staff, and an identical "Hittite" inscription before and behind, surrounded by an inscription in the cuneiform character. This object, which perhaps originally covered a knob of a staff or dagger, was in the possession of M. Alexander Jovanoff, a numismatist of Constantinople, some 40 years ago. The late Dr. Mordtmann published a facsimile of it in 1863. It has since disappeared, but not before an electrotype of it had been taken at the British Museum, where it was offered for sale, but rejected as a possible forgery. The cuneiform legend has been usually read: TARQUTIMME SHAR MĀT ERME, *Tarqutimme king of the Land of Erme*.



SUPPOSED BILINGUAL HITTITE AND ASSYRIAN INSCRIPTION.

Now, however, Hilprecht, with whom Hommel agrees, would read Mitān (- Middanni) as the name of the country. Sayce thinks it belongs to the age of **Sargon**, circ. B.C. 721. The name of "Tarqutimme" seems to be identical with that of Tarkondimotos (*Dio Cassius*) or Tarkondemos (*Plutarch*), a Cilician prince in the time of Augustus.

Terra-cotta Seals and Seal-Impressions.

(*Cf.* Job 38. 14; Cant. 8. 6.)

THE interest of these objects lies in the fact that the inscriptions on them are obviously in the strange and still undeciphered character known as Hittite. The eight smaller ones, arranged in the two rows

at the bottom, are seal-impressions, and were discovered in September 1851 by Sir A. H. Layard in the Record Chamber of the Palace of Assur-



TERRA COTTA SEALS AND SEAL-IMPRESSIONS, WITH
SUPPOSED HITTITE INSCRIPTIONS.

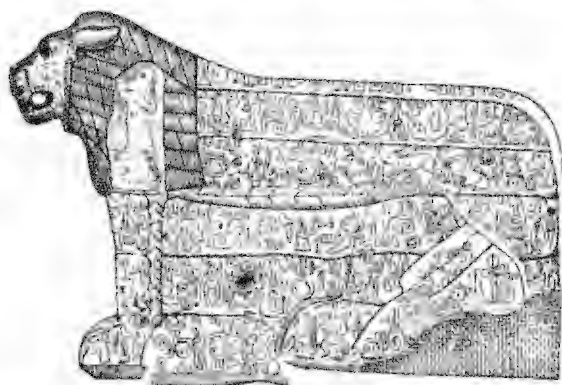
end. M. George Perrot published an account of them in the *Revue Archéologique*, December 1882. See also *Proc. Soc. Bibl. Arch.*, Vol. VI., page 111, and *Transactions*, pages 422-424.

bani-pal at *Kuyunjik*. The last three of them bear the same legend, which Professor Sayce has identified with the name of Sanda-sarmê, a king of **Cilicia**, who visited **Nineveh** in the time of Assur-bani-pal, and gave his daughter to that monarch. Sayce thinks these seals were attached to the marriage-contracts (*P.S.B.I.*, June 1882). Their date would thus be about the middle of the 7th cent. B.C. But this ingenious conjecture is still unverified. These eight objects are now in the British Museum.

The others are in the collection of M. Schlumberger of Paris, who bought them of a dealer in Constantinople, about 1879, to whom they had been brought from Asia Minor. Most of them are conical in shape, with a hole near the point, and are inscribed at the larger

Stone Lion from Marash with "Hittite" Inscription.

A small stone lion, of Assyrian type, covered with "Hittite" hieroglyphs, from the Turkish castle of *Merash* or *Marash* in the Taurus, about 100 miles N. of Aleppo. Drawn by Mr. Rylands from a cast in the library of the Society of Biblical Archaeology. The original has been moved to Constantinople.



STONE LION WITH HITTITE INSCRIPTION FROM MARASH.

For the sake of comparison, I add a drawing of an Assyrian lion by the same hand. It will be immediately evident, even to an untrained eye, how far the model surpasses the diminutive copy in boldness and freedom of design, in power of execution, and, in spite of certain conventional features characteristic of Assyrian art, in the truthful delineation of nature.



Babylonian Boundary Stones or Landmarks.

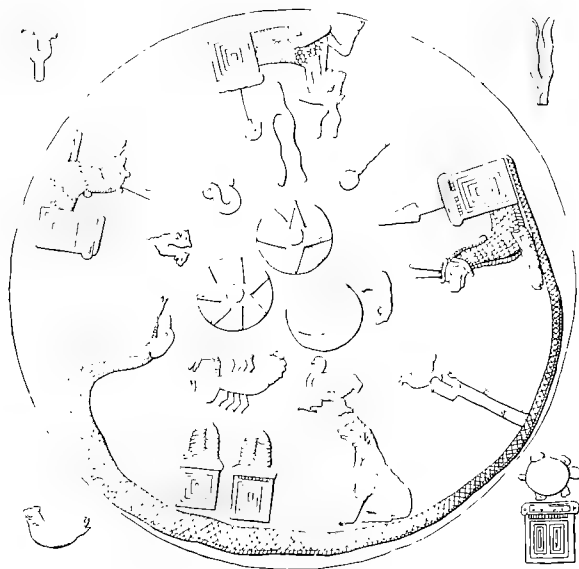
(Circ. B.C. 1150-1100.)

THE boundary stone or landmark was one of the most ancient institutions in **Chaldea**, no estate being considered safe without one or more such being placed upon it. The stones were always boulders or natural stones, of which the surface was sufficiently smooth for the inscription. The title-deeds to the land, with particulars and dimensions of the ground, were inscribed on the stone: and all the gods of the pantheon, especially those of the household of the owner of the land, are invoked to curse any person who injures or removes the landmark. (With this compare

Deut. 27. 17;
/. Josh. 24. 27.

the Biblical curse against such a one as removed his neighbour's landmark.) The stones are often mentioned in deeds, and are analogous to the Hebrew

"Stones of Witness.



EMBLEMS OF THE GODS,
in the form of a Planisphere, with four other examples added
from another stone.

The stones set up did not always relate to private ownership; e.g. the first of the two here figured contains the charter of freedom granted to a certain territory called BIT-KARZIYABKU, by Nebuchadnezzar I., king of **Babylon**, about B.C. 1150.

The other records the sale of a piece of ground by AMEL-BEL to MARDUG-NĀŠIR, in the time of Mardug-nadin-aḫi, Nebuchadnezzar's successor, who reigned about fifty years later.

Both are decorated with emblems of the gods, prototypes of our signs of the Zodiac, but the second displays also a characteristic figure of the king.



BABYLONIAN BOUNDARY STONES OF THE TIME OF NĪBUCHADNEZZAR I. AND HIS
SUCCESSOR MARDUG-NĀDIN-AHI.

(Cire, p. 1150-1160.)

The first displays emblems of the gods, prototypes of our signs of the Zodiac; the second a figure of the
king Mardug-nādin-ahi.

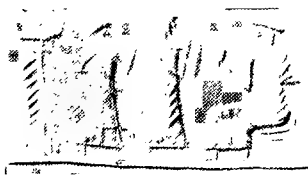
The Religion of Babylon and Assyria, as Illustrated by the Seal Engravings.

I.—THE MOON-GOD.

Ur, the original home of **Abram**, was the seat of the worship of Sin, the Moon-god, called by the old Sumerians EN-ZU, "Lord of Knowledge"; a name which Hommel has identified with the Egyptian Chon-su. The great temple of Ur was built by Ur-ba u, about B.C. 2800 (*see* page 63). The same god had a famous temple at Harran, the place where **Terah** and **Abram** settled after leaving **Ur** (Gen. II. 31).

Sin was naturally the god of nomadic tribes, whose journeys are usually made by night; and it is generally held that mount Sinai was so called, as being an ancient "high-place" of Sin. The antiquity of the worship of Sin, and the reverence in which he was held, are indicated by the fact that the great goddess Ishtar, universally adored by the Semitic peoples, is called "the daughter of the Moon-god."

The first of the two small Seals here given shows Sin seated on his throne, holding a cup of wine in his right hand (*Bel and Dragon*, *vv.* 3, 6 *sqq.*). A priest stands praying with uplifted hands before him;



No. I. WORSHIP OF SIN

and, behind the priest, a worshipper whom he has brought into the god's presence. The symbol of the



No. II.—WORSHIP OF SIN AND
SHAMASH.

crescent moon attached to an inverted tree, suggesting the waxing or monthly growth of the moon's disk, establishes the identity of the god.

The second Seal shows Sin, the moon, and Shamash, the sun, enthroned opposite each other, and each holding a bowl of food or wine in the right hand. A king, holding a sceptre in one hand, and stretching forth the other towards Shamash, stands between. The symbols of the star and the crescent indicate the sun and moon respectively. Behind the

Sun-god is a tree with seven branches, suggesting perhaps the week of seven days, regulated by these deities (Fifth Tablet of Creation series: Gen. I. 14-18). See also SACRED TREES.

The third Seal (of lapis lazuli) exhibits the worship of two eagle-headed deities, wearing feathered kirtles, and attended by priests in the like strange garb. An antelope and sacred tree fill up the picture,



NO. III.—WORSHIP OF EAGLE-HEADED DEITIES.

(A. old Babylonian seal of lapis lazuli, in
Dr. Jullé's collection.)

II.—THE SUN-GOD.

THE worship of the sun is well illustrated by these three Seals. Most happily for the identification of the subject, on the first Seal the god, who reappears on the second without a name, is designated DIMMER UTO (or

BAHAR), DIMMER SATUM, *the Sun-god, the god Shaddai*.



NO. I.—THE GOD OF THE MOUNTAINS (*Shaddai*).

SATUM is a Babylonian pronunciation of *shaddai* or *shaddé*, "mountain", and is equivalent also to SATI, which is

explained *hāmāth*, "highplaces, hill-tops" (Heb. *hāmāth*). There can be little doubt that this old Babylonian title is the origin of the enigmatical Hebrew **Shaddai**, rendered "Almighty" in our version. *El Shaddai*, Gen. 17. 1 (A.V. the Almighty; Heb. Exod. 6. 3 (A.V. God Almighty), exactly corresponds to the Sumerian DIMMER SATUM, Assyrian *el shaddé*. According to Amos 4. 13, God walks on "the *hāmāth* (A.V. highplaces) of the earth."



NO. II.—OTHER TREATMENT OF THE SAME SUBJECT AS NO. I.

The great doors of heaven, surmounted by lions (representing perhaps, as in Egyptian mythology, Yesterday and To-day), are held open by attendant deities; and the morning sun is seen climbing over the mountains. Rays of light rise from his shoulders, and



NO. III.—A HUMAN SACRIFICE.

he grasps a re-curved sword: details which are also present in No. III. His royal sceptre, with a head like the one dedicated to the Sun-god of Sippara by Sargon I. (see page 51),

stands by the door on the left in No. I.; in No. II. he holds it in his left hand.

(It is possible that the scene above described represents two priests opening the doors of a shrine, within which the Sun-god was thus exhibited as rising over the mountains at day-break. The figure with folded arms on the right in No. I. would then be a worshipper.)

No. III. shows the same god, apparently ascending a temple-tower in four stages. Before him stands a sceptred king, in an attitude of reverence. Behind the god is an altar, on which is the linear symbol of *grain* repeated. Two tall figures, wearing shaggy hides—like the leopard-skins of the Egyptian priests—stand with raised arms, about to strike at the neck of a half-naked man who kneels between them. On one side of the victim is a bird of prey, ready to devour his flesh: on the other, a small antelope—a symbol of sacrifice. Above him is a trace of the winged solar disk. Clearly the scene represents a human sacrifice, either actual or symbolical (*cf.* Jer. 7. 31; 19. 5; 2 Kings 3. 27; 16. 3; 21. 9).



NO. III. IN THE ROUND.
(Actual size.)

III.—THE GODDESS ISHTAR (Ashtōreth).

THE great Oriental Venus, under one or other of her names—Ishtar in Assyria, **Ashtōreth** in Canaan, and Aphrodite amongst the Greeks—was common to all the religions of Western Asia; it is, however, from Babylon and Assyria that we obtain most information regarding this widely prevalent form of worship.

The cultus of the goddess Ishtar is extremely complex in its character, owing to the fact that in Assyria especially she was *the* goddess *par excellence*, and absorbed the attributes and epithets of many other goddesses of the older creeds.

The various forms in which she appears there may, however, be thus distinguished: she was the celestial goddess, the goddess of love, and the goddess of war.

In her celestial character the goddess represents, first, the crescent moon, and is called the "Daughter of the Moon-god." In this character she appears in the legend of the descent of Ishtar into the under-world in

search of her lover **Tammuz**, or Adonis: in this character,

Ezek. 8. 14;
Jer. 7. 18
& 44. 15-28.

as *Queen of Heaven*, we find her worship practised by the Hebrew women and rebuked by **Ezekiel** and **Jeremiah**.

The *weeping for Tammuz*, the *Dumuzi* of the Babylonians, was a great festival in Phœnicia, especially in later times in the glen of Abaka, "the vale of weeping," at the source of the Adonis river in the Lebanon. Tammuz was the youthful summer sun, the lover of the youthful moon, Ishtar, who was killed by the cruel task of winter. It was in this celestial character that Ishtar appeared as the "two-horned Ashtōreth" (*cf.* the name **Ashteroth-Karnaim**, *i.e.* the *Ashtoroths of the two horns*, Gen. 14. 5) with a crescent moon on her head like the Egyptian goddess Isis. The *cakes* offered to the *Queen of Heaven* are often mentioned in the Babylonian religious texts. She was also the goddess of the planet Venus.

The second character of Ishtar, as the goddess of love and lust, is one of which we



ISHTAR, THE GODDESS OF LOVE.

have many examples in the Assyrian inscriptions. It was her special character as the Ishtar of Erech. The story of her amours is told in the sixth tablet of the Epic of Nimrod, where, like the Greek Circe, Ishtar changes her lovers into animals, by way of punishing them. Her temptation of ANU's gardener may contain the germ of the story of the Fall. Gilgamesh reproaches her thus :—

"Thou didst love Ishullanu, the gardener of thy Sire,
Who constantly brought thee precious things (*shutiu*),
Daily adorning thy table.
But when he lay down to sleep, thou wouldst bind (*usnahu*) him :—
'My Ishullanu ! come, let us eat (*enju*) thy manly strength,
And let thy hand * come forth, and touch thou our middle !'
Ishullanu answered thee :—
Me—what askest thou of me ?
Mother, thou hast not baked : I eat not !
The food I shall eat is bad † and bitter ;
Cold, numbness, darkness !"
—(*Epic of Nimrod*, Tab. VI., Col. II., 26 ff.)

In her character of goddess of war, Ishtar is but little met with in the Scriptures, being a distinctly Assyrian goddess, whose chief seat of



ISHTAR, THE GODDESS OF WAR

worship was in the city of Arbela. In this form she is represented as armed with the bow.

* An euphemism : cf. Isa. 57, 8.

† *Ushûr* = *hshûr*, from *hshn*, stinking, bad.

A Stone Tablet portraying the Worship of the Sun-god, and bearing an Inscription of Nabû-apla-iddina, King of Babylon.

(Circ. B.C. 879-853.)

ABŪ-HABBAH, where this monument and other important remains of antiquity were found by the veteran explorer, Mr. Hormuzd Rassam, lies about 16 miles S.E. of Bagdad, and is the site of the old Babylonian city called SIPPAR in the inscriptions, the Sipphara of the Greek writers. The stone is about 11½ inches high by 7 inches broad and 2 inches thick. A grey terracotta box, inscribed on each side with words meaning *Image of Shamash, the great Lord, Who dwelleth in E-Barra*, some clay moulds of the upper portion of the stone, and two inscribed cylinders of Nabonidus were found along with it, buried beneath the asphalt pavement of the ruined temple.

In the inscription, NABŪ-APLA-IDDINA, or Nebo-baladan, as the Israelites would have called him, relates the former destruction of the sanctuary by the SUTŪ, who are thought to be the **Shoa** of Ezek. 23. 23, and his own restoration of it and of the services and sacrifices. The vestments to be worn by the god on special days, e.g. the 7th Nisan, are enumerated, ending with the statement, *Total: six splendid robes of costly material, the King's Gift* (Col. VI. 5, 6).

About 620 B.C., NABOPOLASSAR, the father of Nebuchadnezzar, again restored the temple of Sippar, and by his orders the box was made for this stone, and also the moulds of the obverse, on the back of one of which he recorded his work. Finally, NABONIDUS, the last king of Babylon, also repaired the temple, depositing his two cylinders as a memorial of the fact.

This inscription is far from easy. I have translated the portion shown in the illustration from the text as published in *The Cuneiform Inscriptions of Western Asia*, Vol. V., Plates 60, 61. Mr. Pinches was the first to describe the stone: see *T.S.B.A.*, Vol. VIII., Part 2.

Translation.

SHAMASH, the great Lord, Who dwelleth in E-BARRA which is in SIPPAR, which owing to the troubles and confusions of the land of ACCAD the SUTÛ-folk, an ill foe, destroyed, wrecking the sculptures: His laws were forgotten, and His figure and His ornaments disappeared (*lit.* fled out of hands, and none was seen anymore. SIMMAS-SHICHU, king of Babylon, purposed to rebuild it, but He *the god* gave him not His countenance: His image and His ornaments he found (*lit.* saw) not; but the of the Lord's Presence he . . . , and reestablished His Continual Offering. E.KUR-SHÛMA-IBASHSHI, the Pontiff of Sippar, the Elder (?), he appointed to worship (?) in BIT-HU-SHUL-ÛI (?). Under KASHSHÛ-NADIN-AHI the king, that Continual Offering was cut off, and the Incense-offering ceased. Under E-ULBAR-SHĀKIN-SHÛMI the king, E.Kur-shûma-ibashshi, the Pontiff of Sippar, the Elder, [Col. II.—] went before the king his lord: "The perpetual offering of Shamash hath ceased!" said he. One cab of food, one cab of sesame wine, the victual of the SAG-ZAL (Chief Anointer?) of E-Sag-gil, out of the perpetual offering of Bel, for Shamash he *the king* appointed; and unto E.Kur-shûma-ibashshi, the Pontiff of Sippar, the Elder, he showed favour. The left portion of the garden-land on the border (?) of Gibilki (New Town?) which is within Babylon, unto Shamash he gave, and put E.Kur-shûma-ibashshi, the Priest of Sippar, the Elder, in charge of it.

Afterwards, NABÛ-APLA-IDDINA, king of Babylon, the called of Merodach, the beloved of Anu and Anatu, the rejoicer of the heart of ERUA (*Zêrbânitu*, the brave hero, who came (?) to the kingdom, the bearer of the strong bow, the overthrower of the wicked foe the SUTÛ-folk whose sin was heinous; whom—that he might avenge the land of Accad, make the towns inhabited, [Col. III.—] found the sanctuaries, carve the carven work, fulfil the divine laws and the statutes, reestablish the Continual offering, make splendid the Freewill-offerings,—the great Lord Merodach invested with a righteous sceptre to execute the shepherding of the people:—SHAMASH the great Lord, Who had long been angry with the land of Accad (and had turned away His neck, in the reign of Nabû-apla-iddina king of Babylon did show compassion, and turned His face again. A sculpture (or model) of His image in tinted clay (?), His make and His ornaments, was found on the bank of the Euphrates, on the western side. NABÛ NADIN-SHÛMA the Pontiff

Cf. 2 Kings 22. 8. of Sippar, the Elder, of the seed of E.KUR-IBASHSHI, the Pontiff of Sippar, the Elder, the sculpture (or model) of that image [Col. IV. . .] unto NABÛ-APLA-IDDINA, the king his lord, showed; and NABÛ-APLA-IDDINA king of Babylon commanded him to make that image.

In the sculpture, as will be seen, the Sun-god sits on a carven throne, in a shrine or Holy of Holies. In his right hand he holds a symbol indicating the straight course of the sun across the heavens. (But *cf.* the Egyptian *Q shen*, circle.) Above are the symbols of the sun, moon, and the planet Venus, under which, and opposite the horned tiara of the god, is written, "*Tiara of Shamash the Lofty of Eyes*" (*cf.* Isa. 3. 8). The first line of inscription, above the symbols of the heavenly bodies, reads: "Sin, Shamash, and Ishtar, who dwell in Ocean (ZUAB)." The two little figures under the throne are composite, and may be human-headed apes: *cf.* the Egyptian ape-attendants of the Sun. Before the shrine is an altar with a large solar disk, connected by ropes with two small figures on the top of the shrine (perhaps the genii who guide the sun along his celestial path). A priest is presenting the king to the god. Behind



STONE TABLET FROM THE TEMPLE OF THE SUN AT SHIMARA.

stands a third person, with hands uplifted in prayer. Over them we read: SALAM SHAMSHI BELI RABI ASHIE E-BARRA SHA KIRIB SIPAR, *i.e.* "Image of the Sun-god, the mighty Lord, Who dwelleth in E-BARRA (*lit.* *shamshi*, the House of the Sun: cf. **Beth-shamesh**) which is in Sippar."

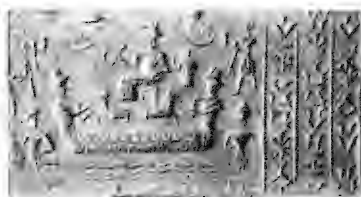


SYMBOLS OF THE SUN, THE PLANET VENUS, AND THE MOON

Seal of Arad-Nabium.

As pointed out by Lenormant and Mr. Tomkins, this fine Seal seems to offer a striking parallel to some of the principal details of Ezek. 1. It represents a god, like the Sun-

god in the preceding illustration, sitting on a throne which is supported by four winged man-headed bulls or **cherubim** (though only two are visible), on the deck of a boat, beneath which appear the waters of the ocean. This recalls the expression of the Sun-tablet from Sippar: "Sin, Shamash, and Ishtar, who dwell in the Ocean."



BOAT-GOD

The heavenly bodies appear to rise out of the ocean, and to descend into it again. Hence, Ocean and the Deep (*Apsu* and *Tiamat*; page 21) are the parents of the gods of light. Hence also the classical myth of Venus rising from the sea, to which the subject of this Seal may present a parallel: for the planetary symbol is seen on each side of the throned god, and the terminal figures of the boat and the two emerging from the waves remind us of the Tritons of Greek sculpture, and may be supposed to be lifting the god and his ark above the water. Behind the seated god stands a small figure, who perhaps represents his divine messenger. A larger figure on either side appears to be making offerings. The boat terminates in human half-figures, and two others are seen in the water below. Possibly, the former pair are intended for oarsmen. The Seal belonged, as the inscription indicates, to ARAD-NABIM son of _____, the servant (*i.e.* worshipper) of NIN-SHANNA (*i.e.* *Ishtar*).

ASSYRIAN WARFARE AND MILITARY ENGINES

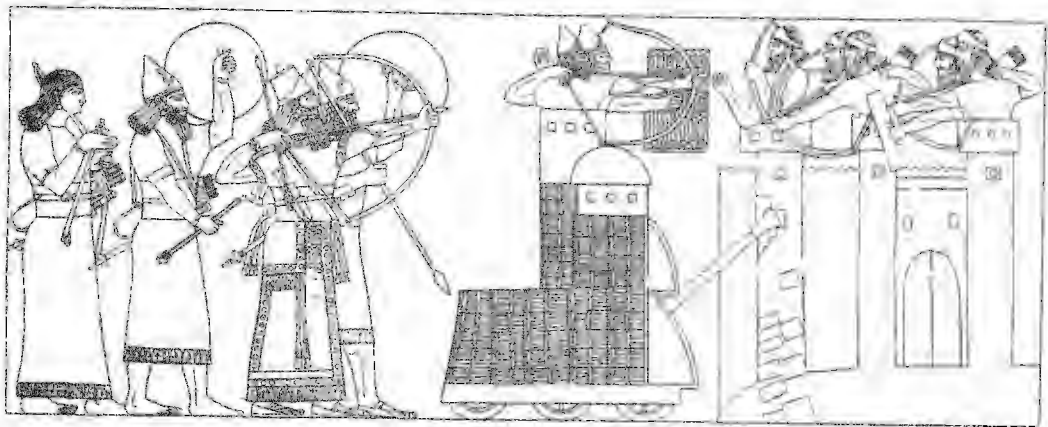
Assur-nāṣir-pal II. Besieging a "Fenced City," and, for comparison, Rameses II. and his three Sons Besieging a City.

THE wheeled tower, from within which the battering-ram is worked, also carries bowmen and shield-bearers. Bricks or stones are falling from the breach in the wall of the beleaguered place. The king leads the assault in person, attended by his **Tartan** or Commander-in-Chief, his **Rabshakeh** or chief of the officers, and his **Rabsaris** or chief eunuch.

With this fine specimen of Assyrian sculpture compare the Egyptian wall-painting below it of "RAMSESSEMERI-AMUN, USER-MAT-RA, SOTEP-EX-RA," *i.e.* *Rameses, beloved of Amun, Potent by the Love of Ra, Chosen of Ra* (= Rameses II., see page 105) and his three sons assaulting a city in chariots (Isa. 31. 1) some 400 years earlier.



ASSYRIAN SOLDIERS BREACHING WALLS.



ASSUR-NASIR-PAL II, KING OF ASSYRIA, B.C. 883-859, BESIEGING A CITY



RAMSES II, KING OF EGYPT c.1279 B.C. AND HIS THREE SONS BESIEGING A CITY

Limestone Monolith of Assur-nāṣir-pal II., King of Assyria.

(C. 1113 B.C. 885-860.)

LAYARD found this fine monument in the ruins of the N.W. palace at Nimrud, standing on a plain square pedestal, apart from the wall, with

the altar before it. The altar, which has four feet and is much like a Greek tripod, may have been used for the worship of the royal image.

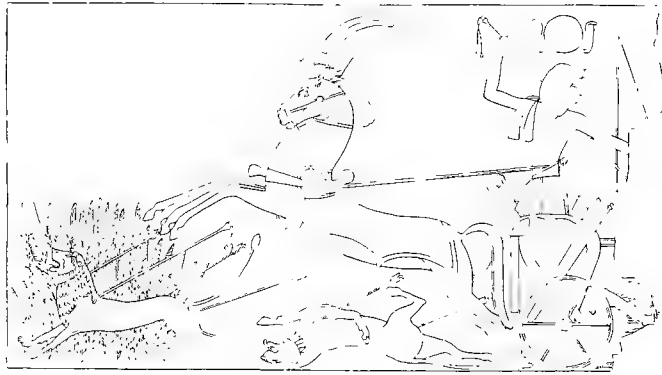


Within the arched frame incised in the stone the king is seen, clad in his sacerdotal robes. Round his neck he wears the four sacred symbols of the crescent, the star, the trident, and the cross. A knotted cord girdles his waist, above which are shown the hilts of three daggers. In his left hand he holds a mace or scepter, while his right is raised, with the forefinger extended. The position of the hand is probably a form of worship not unlike that used by some of the human figures when near the sacred tree. He seems to be adoring the symbols of the five planets which are sculptured between the head and the right hand.

The block is entirely covered, except on the sculptured parts, with well-graven inscriptions relating the history of the king.

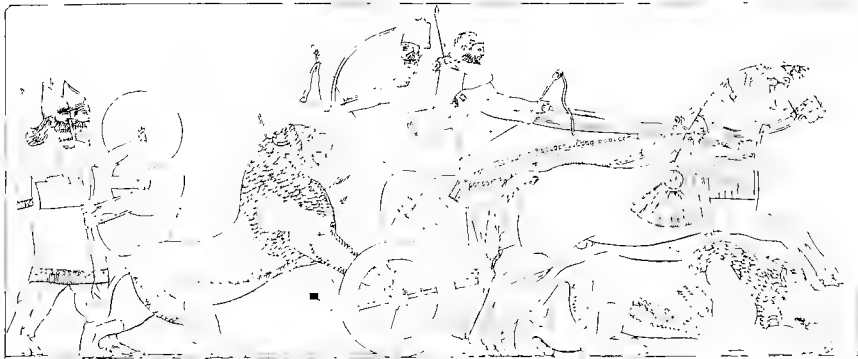
Royal Hunting Scenes.

THE old Egyptian and Assyrian kings were as proud of their feats in the chase as in the battlefield. In Gen. 10. 9 the legendary founder of the Babylonian monarchy is called *a mighty hunter before the Lord* (cf. page 44, *supra*).



AN EGYPTIAN LION HUNT.

The superior truth of the Assyrian portraiture of the royal beast becomes manifest at a glance. It is evident that the Assyrian sculptors



ASSUR-NĀSIR-PAL HUNTING THE LION.

were furnished with lions. The artists may have been permitted to witness some of the royal hunts: they may also have made their sketches from captive specimens (see opposite). The lions of Assyria were gradually thinned down, and perhaps became extinct in the country. Individual kings killed great numbers of them: thus, Tiglath-pileser I., no. 11203, boasts of having slain as many as nine hundred and twenty lions. The passage is worth translating, as it informs us what other large game the old kings hunted.

“NINUR and NINURU gave into the hand of my lordship their own mighty weapons and reagent bow. At the bidding of NINUR, who loveth my lion wild bulls (*simlilu* = Heb. *re'emim*, Ps. 22, 6, etc.) strong creatures, in the wilderness in the land of MITYSU and at ACHATO which is east of the land of the Hatties, with my strong bow, iron lance, and my pointed spears I put an end to their life. Then slain their horns in my city ASSURU.



ASSYRIAN, ABOUT 1200 B.C. AFTER A SCULPTURE
FROM HENT

I besieged Ten great bull elephants in the land of HATTIAN and the basin of the Hatties, Eshw. From elephants I took alive. Their hides, their ivory, along with the living elephants, to my city Assur I brought. At the bidding of NINUR, who loveth me, 120 lions, in my strong country, with the assault of my prowess on my feet I slew; and 800 lions from my chariot I had bow. All kinds of wild beasts and winged birds, the *qurru* = Heb. *quail* of my catchings, I hooped up. (Heb.-inspiration, Job. VI., 38-42.)

Lions seem to have become so scarce in Assyria that, by the time of Assur-bani-pal, they had to be imported and kept in cages for the royal hunting-days. They are still found in the basin of the *Tigris*, and have been seen among the ruins of **Babylon**.



A BEFFER BELLING A CAPTIVE LION FROM A CAGE, FOR THE ROYAL SECT.



THE BEFFER.

The Black Obelisk of Shalmaneser II., King of Assyria.

(B.C. 825-824.)

THIS famous monolith, now in the British Museum, was discovered at *Nimrod*, the ancient **Calah** (Gen. 10, 11), the royal city of the Middle Assyrian Empire, a long record of thirty-one years of Shalmaneser II., King

"In the first year I crossed the **Euphrates** the Mesopotamians *the* marched. I washed presented offerings to Mt. Ararat, I killed her, I ascended Mt. Laila there set up.

But I left there for Table students to his sixth year.

"In the sixth year I pitched the cities on **Babel**. They killed their cities. I entered the **Euphrates** in full the kings of the **Hittite** that time, **Addasi**, **Damascus**, in battle of the kings of the Hittite coast, confident in their courage and battle hand of Asshur the fought with them. I their chariots, then strength of war. I of them men of war with



BLACK OBELISK OF SHALMANESER II., KING OF ASSYRIA (see p. 164, 165.)

Coronations and his date are confirmed. The bas-reliefs represent the tribute of various states, among them that of the king of Israel.

It is inscribed with the campaigns of the reign of Shalmaneser II. of Assyria:—

of my reign, he says, res in full flood. To *Mediterranean* I my weapons in the sea, my goals, I ascended the cedar and cypress timber, my road, songs

interesting notice is that relating to the

of my reign, I up the bank of the river **Ganmu**, the lord of **Ti-Baladi**. I crossed flood: the tribute of all land I received. At **Hadadezer**, king of **Hamath**, equal in land and of the sea, joint forces, advanced against me. My comrad Lord, my Lord, I offered their rout, saddle-horses, then I took from them 10,500 the sword I had laid,



Eyrie & Spillmann

Compare with this epitome the fuller narrative of the stele of the same monarch, found at *Kurkh*, S. of *Diarbekir*, and now in the British Museum (W.A.I. III. 8. 78 sqq.):—

“In the eponym-year of Daian-Asshur (B.C. 854, in the month Iyar, on the 14th day, I set out from **Nineveh**, crossed the Tigris, approached the cities of Giammu, on the Balich. They were afraid of the terror of my lordship, the glancing of my strong weapons, and with their own weapons killed Giammu their lord. I entered Lillala and Til-sha-Balachi. I brought my gods into his palaces; a feast in his palaces I made. The treasury I opened, his hoard I found, his goods and substance I spoiled, to my city of Ashur brought them. From Lillala I set out, approached Kar-Shuhmanuasharid: in boats of sheepskin I crossed the **Euphrates** in full flood a second time. The tribute of the kings of that side of the **Euphrates**, Sangar (*Shamgar*), of **Carchemish**, Kundashpi of Kumuch (*Commagene*), Aramé son of Gusi, Lalli of Melidi (*Melitene*), Chayani son of Gabari, Garparuda of Patin, Garparuda of Gurgum, silver, gold, tin, copper, vessels of copper, at Asshur-uttir-asbat on that side of the **Euphrates**, above the Sagur (*Sajur*), which the **Hittites** call Pitru (**Pethor**), I there received. Setting out from the **Euphrates**, I approached Halman (*Eleppo*); they dreaded battle, clasped my feet. Silver, gold, their tribute, I received; offerings before **Rimmon** of Halman I made.

“Setting out from Halman, I approached the cities of Irchulêni of **Hamath**: Adennu, Bargâ, Arganâ, his royal city, I took; his spoil, his substance, the goods of his palaces, I fetched out; I set fire to his palaces. Setting out from Arganâ, I came to Qarqara. Qarqara, his royal city, I wrecked, razed, burnt with fire. 1,200 chariots, 1,200 saddle-horses, 20,000 men of Addu'idri of **Damascus**, 700 chariots, 700 saddle-horses, 10,000 men of Irchulêni of **Hamath**, 2,000 chariots, 10,000 men, of **Ahab of Israel** (*1. ha . ab . bu mât Sir 'i . la . aa*), 500 men of Guê, 1,000 of the land of Muzri (*in Cappadocia*), 10 chariots, 10,000 men of Irqanat, 200 men belonging to Matinu-Ba'li (*Mattan-Baal*; cf. **Mattan**, 2 Kings 11. 18, of **Arvad**, 200 men of Samsanata, 30 chariots, 10,000 men of Adunu-Ba'li (*Adoni-Baal*) of Shiânû (the **Sinite**, Gen. 10. 17), 1,000 camels of Gindibu'u the Arabian, 1,000 men of Ba'sa (**Baasha**) son of Ruchubi (**Rehob**) the Ammonite,—these twelve kings he took to help him; to make war and battle they came to meet me. With the august forces which Ashur the Lord bestowed, with the strong weapons which Nergal who marcheth before me conferred, I fought with them; from Qarqara to Gilzau I routed them. 14,000 of their fighting men with the sword I laid low; like **Rimmon**, I rained a storm upon them, spread their carcases far and wide, covered the ruins with their numerous troops, shed their blood with the sword: the low ground (*mushpalu*) was narrow, the field too confined (?) for the slaughtering of them; the broad plain was used up for burying them by their people. I reached the Arantu (Orontes) before turning back. In that engagement I took from them their chariots, their saddle-horses, their horses harnessed to the yoke.”

In the eighteenth year of his reign, that is B.C. 842, the king made war against **Hazael**, king of Damascus. The record of this on the obelisk

is very short; but a longer account is given on one of the pavement slabs from Calah. It reads as follows:—

"In the eighteenth year of my reign for the sixteenth time I crossed the **Euphrates** (Hazaal of Damascus) tested to the strength of his armies, and mustered his troops in full force. **Senir Hermon**, a mountain summit which is in front of **Lebanon**, he made his stronghold. I fought with him, he is dead; I accomplished, none of his soldiers with weapons I had bow, 1120 of his chariots, 470 of his horses with his camp, I took from him. To save his life, he retreated: I pursued him in **Damascus** his royal city I shut him up. His plantations I cut down; As far as the mountains of the Hamran I marched, Cities without number I wrecked, sized, burnt with fire. Their spoil beyond count I carried away. As far as the mountains of Bad Kesh which is a headland of the sea at the mouth of the *Nahr el K.*" (*Nahr el Khabur*), I marched, my royal likeness I there set up. At that time I received the tribute of the **Tyrians** and **Sidonians**, and of **Yahu A. A. A.** the son of **Kudur** (*Kudur*).



SEARGONID OBELISK
SON OF SARGON

time I received the tribute of the **Tyrians** and **Sidonians**, and of **Yahu A. A. A.** the son of **Kudur** (*Kudur*).

Scenes from the Black Obelisk.

THE four reliefs on the obelisk represent the tributes received by **Shalmaneser II.** from the various nations, whose submission is recorded by the inscription.

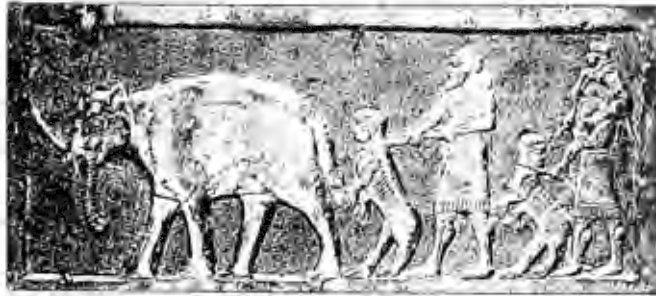


Tribute-bearers of Gazu, a King of Elam.

Of the "son of Sargon," King of Elam.

In the illustration on the opposite page the upper relief records the payment of tribute by ZUA, king of **Gozan** (2 Kings 17, 6); the lower relief represents the embassy of **Jehu**, humbly offering to the great king

"the tribute of YAHYA (Jehu) the son of KHUMRI (Omri): bars of silver, of gold, banners of gold, bowls of gold, cups of gold, flagons (*h*), buckets of gold, bars of lead, a royal sceptre, and speershafts (*l*)."



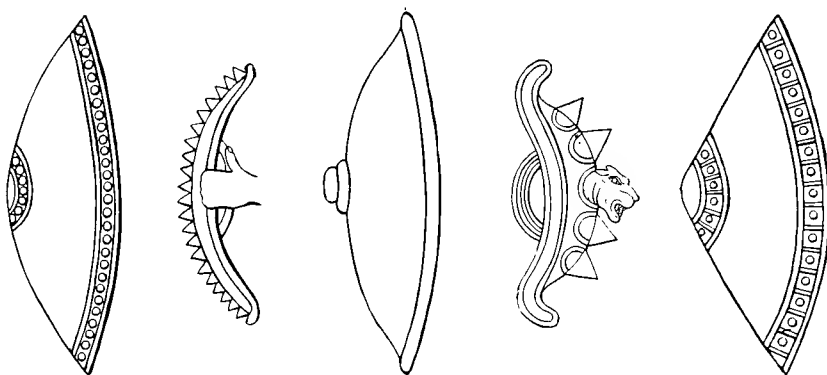
Indian elephant and apes, the tribute of the Armenian Muzri (*cf.* 1 Kings 10-22)

In the above picture is represented the tribute of the MUZRI, comprising an elephant and apes of various kinds (*cf.* 1 Kings 10, 22). It is important to notice that the Assyrians knew of a northern as well as a southern Muzri (Egypt). The former lay in N. Syria, between the Orontes and the Taurus range; and it is this country which seems to be intended in 1 Kings 10, 28; 2 Kings 7, 6. See Winckler, *Alttestamentliche Untersuchungen*, page 172.

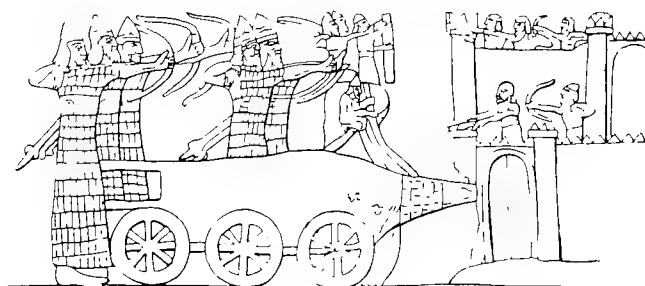
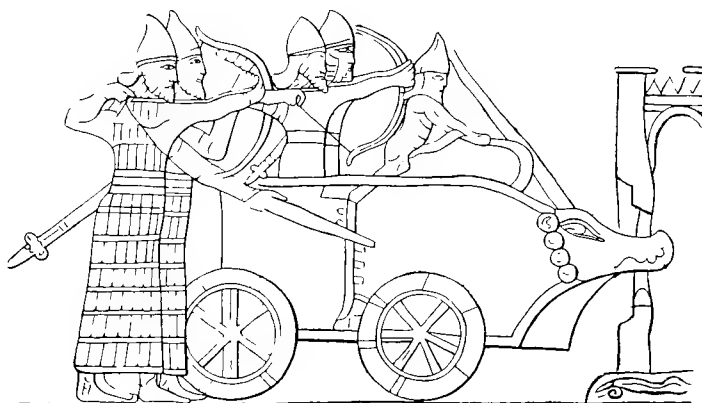


ANALOGUES OF ONE SIDE OF THE APEN OF THE LAMARQUE.

Showing the Cuneiform Text with which it is related.



TARGETS WITH METAL ORNAMENTS



METAL BATTERING RAMS.

[From the Gates of Shulmanser at Balawat.]

Inscribed Statue of Nebo, the Babylonian God of Letters.

NEBO or Nabû, *i.e.* the Prophet, was the Babylonian god of learning and the special patron of the scribes.

His great sanctuary
Isa. 46. 1, 2. was the temple called

E-ZIMBA at Borsippa, the principal seat of learning in Babylonia (see pages 201, 203, 219, 221). In the prophecy (Isa. 46. 1) **Nebo** represents the scribe and priest caste, as **Bel** represents the civil powers.

The statue in the illustration was erected by the governor of **Calah**, named BEL-TARZI-ILUMA, for the preservation of the life of the Assyrian king RIMMON-NIRARI III. (B.C. 812-783) and his wife SAMMURAMAT (Semiramis), who were contemporary with **Jeroboam II**.

The titles of Nebo are interesting. In this inscription he is called *the master of devices* or *skilled in (artistic) designs*; *the All-knowing*; *the broad-eared, i.e.* widely receptive, intelligent (*elsewhere the open-eared*); *the wielder of the writing-reed*; *holder of the measuring-rod*; *He whose it is to make to know and to divine (aright)*; *without whom no counsel is taken in heaven*. The close is remarkable: *Man of the future! in Nebo trust! in another god trust not!* The wife of Nebo was TASHIT, "hearing," evidently in the sense of the "pupil" or "student."



STATUE OF NEBO
The Assyrian-Babylonian god of letters.
(From *Smith's Dictionary*.)

Tiglath-Pileser II. (III.).

(B.C. 745-727.)

THIS monarch, who usurped the throne of Assyria in B.C. 745, was a Babylonian prince formerly known by the name of Pūlu, the **Pul** of 2 Kings 15. 19, and the Porus of the Canon of Ptolemy. In his annals, now preserved in the British Museum, he mentions **Rezin**, king of Damascus, **Menahem**, and **Pekah**, kings of Israel, and **Azariah** (or Uzziah), king of Judah. It was this very king who first introduced the system of the deportation of the inhabitants of conquered lands: a precedent afterwards followed by **Sargon II.** (B.C. 721) in the case of Samaria, and by **Nebuchadnezzar** in the case of Judah and Jerusalem.

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Chronological Table of Events of the Reign of Tiglath-Pileser II.

THE following extract from the Assyrian Eponym Canon gives a chronological summary of the events of the reign of **Tiglath-pileser II.** I translate from *The Cuneiform Inscriptions of Western Asia*, Vol. II., Plate 52, l. 26 sqq. See also Schrader, KAT², page 168 f.; Dehtzsch, *Lesestücke*², page 94; and Rost's *Tiglath-pileser*.

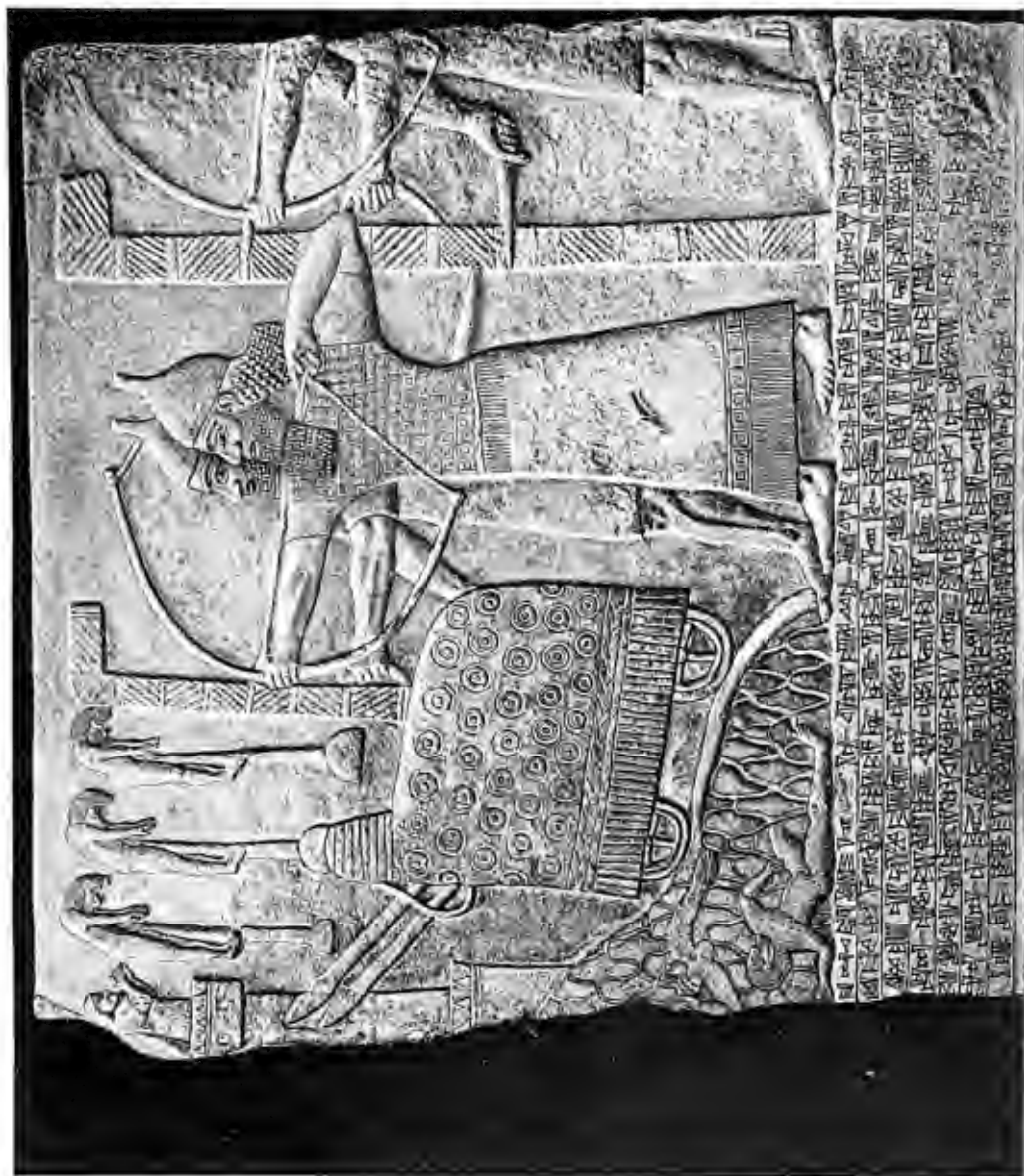
- [B.C. 745.] In the month Iyar, day 13, **Tiglath-pileser** seated himself on the throne.
In the month Tisri * he marched to the Adriver[land].
- [B.C. 744.] To the land of Namri.
- [B.C. 743.] At (?) to the city of **Arpad** (*Till Erfid*). The slaughter in the land of **Ararat** (*Armenia*) was effected.†
- [B.C. 742-740.] To the city of **Arpad**. To the same city. In three years it was taken.
To the city of Arpad.
- [B.C. 739.] To the land of Uluba. The city of Birtu was captured.
- [B.C. 738.] The city of Kullani (= **Calneh**, Isa. 10. 9) was taken.
- [B.C. 737.] To the land of **Media**.
- [B.C. 736.] To the foot of Mt. Nal.‡
- [B.C. 735.] To the land of **Ararat**.
- [B.C. 734.] To the land of **Philistia**.§
- [B.C. 733-732.] To the land of Dimashqa (= **Damascus**; 2 Kings 16. 9). To the land of Dimashqa.
- [B.C. 731.] To the city of Shapia.
- [B.C. 730.] In the country B.C., *The king remained at home; there was no expedition.*

* i.e., five months after his accession.

† Or, There was a slaughter in the land of Ararat but The smiting of the land of Ararat was smitten (i.e., it).

‡ Probably the Armenian Taurus. The expedition was against the Na'iri, who lived there.

§ Philistia, i.e., the small Philistine states (Rost)



ASSAULT OF A CITY BY TIGLATH-PILESER II (1114).
The *Pal* of a King is to the right of the King. B.C. 1400-1300.

- [B.C. 729.] The king took the hands of **Bel**.
 [B.C. 728.] The king took the hand[s] of Bel. The city of Di
 [B.C. 727.] To the city of . Shalmanu-asharid (— **Shalmaneser IV.**), seated himself on the throne.

The cuneiform text of the sculptured slab represented in the plate is part of a fragment of the annals of Tiglath-pileser II. The preceding lines may be rendered as follows:—

“The tribute of Kushtashpi of the city of Kummuch, Rašunnu **Rezon** of the land of Damascus, Menihimme **Menahem** of the city of Samerina (**Samaria**), Hirummu (**Hiram**) of the city of Šurru (*Heb.* Šôr; **Tyre**), Sibitti-Bi’li of the city of Gublu (**Gebal**), Urikki of the land of Quê (**Koa**), Pisiris of the city of Gargamis (**Carchemish**), Eniel of the city of **Hamath**, Panammû of the city of Sam’al, Tarchulara of the land of Gurgum, Sulumal of the land of Melid, Dadiel of Kaskâa-city, Uassurne of the land of Tabal (**Tubal**), Ushchitti of Tunâa-land, Urballâ of Tuchanâa-land, Tuchamme of the city of Ishtundi, Urimme of Churnâa-city, Zabibê queen of the land of Aribi (**Arabia**—gold, silver, tin, iron, elephant hides, ivory, particoloured cloth, linen cloth, blue-purple stuffs, red-purple stuffs, *ushû*-wood, boxwood, all that is costly, the treasure of royalty.)

Then follows what we read here, though in a more or less mutilated shape, viz:—

“(fa)t (sheep), whose fleeces were dyed red purple, flying birds of the air, whose wings (were dyed to a blue-purple; horses, mules), oxen and sheep, he-camels, she-camels along with their young, (I received. In the ninth year of my reign, Asshur my Lord strengthened me, and un)to the land of Bit-Kabsi, the land of Bit-Sangi, the land of Bit-Urzakki, the land of the **Medes**, the land of Bit-Zualzash, the land of Bit-Matti . . . the city of Kindigiakush, the city of Kingialkasish, the city of Ku . . . the city of Kimbazchati, along with the cities of their territory. I captured . . . A sharp iron lance I made; the victories of Asshur my Lord upon it (I engraved)*” —See Layard’s *Inscriptions*, Plate LXVIII., and 3 R. 9. 3.

Official Records of Tiglath-Pileser II.

(A LARGE clay tablet inscribed on both sides, found in the ruins of the king’s palace at *Nimrud*, the ancient **Calah**, and now in the British Museum.) In this tablet, which is most unhappily broken across the middle, the king relates the course of events to the seventeenth year of his reign (B.C. 729). The original text is published as Plate 67 of the second volume of the *Cuneiform Inscriptions of Western Asia*. In translating from this, I have not thought it necessary to note the lacunæ supplied from a duplicate (*see* Schrader’s *Keilschriftliche Bibliothek*, Band II., pages 8 *sqq.*), but only my own conjectures, which are not very numerous.

Since writing the above, I have had the advantage of comparing my text and translation with those of Dr. Paul Rost in his special edition of the inscriptions of this monarch.

* Cf. the votive sword of an earlier Assyrian monarch, page 133.

Translation.

1 Palace of TUKULU-APU-ESHARRA, the **Great King**, the powerful king, the king of the world, the king of **Assyria**, the king of **Babylon**, the king of the land of **Shinar** and **Accad**, the king of the Four Quarters :

Ps. 2. 9. 2 The mighty, the brave, who by help of ASSHUR his Lord brake
Isa. 8. 7; 41. 16. in pieces like a potter's vessel the whole of them that obeyed him not,
like a flood overwhelmed them, and gave them over to *lit.* reckoned them for the wind ;

3 The king who by the command *or* in the name of ASSHUR, SHAMASH, and MERO-PACH, the Great Gods, went hither and thither ; and from the briny flood of Beth-Jakin * to the land *or* mountains of Bigni (*Dimatend*) towards the sunrising.

4 And the sea of the sunsetting † unto the land of **Egypt**, from the base of heaven to the top of heaven, took possession of the countries and exercised sovereignty over them.

5 From the beginning of my reign unto my seventeenth year the men of Kubu'u *or* Shubbu'u, the men of Chamar-anu, the men of Dibchûatu, the men of Chatallu, the men of Rubbû, the men of Rapiqu, the men of Chu'nu, the men of Rabi-ihu,

6 The men of Nasîru, the men of Gulusu, the men of Nabatu, the men of Rachiqu, the men of Nakru, the men of Rummulutu, the men of Adlê, the men of Kiprê, ‡ the men of Ubudu, the men of Gurumu, the men of Bagdadu, the men of Chindiu,

7 The men of Dumunu, the men of Dunanu, the men of Nilqu, the men of Radê, the men of Da , the men of Ubulu, the men of Karma'u, the men of Amlatu, the men of Ru'ua, the men of Qabihu, the men of Lantû, the men of Marusu,

8 The men of Amatu, the men of Chagarânu, the city of Dur-Kurigalzu, the city of Adin[a]š the city of Birtu-sha-Samagû, the city of Birtu-sha-Labbanat, the city of Birtu-sha-machûze-Kâr-Bêh-mâtati,

9 The men of Arumu **Aram**, all of them, bordering on the Tigris, the **Euphrates**, and the **Surappi**, unto the river Uknû *Kercha*, on the coast of the Lower Sea *ie. the Persian Gulf*, I conquered, made a slaughter of them, carried off their spoil.

10 The men of Arumu, all that there were, to the territory of
cf. 2 Kings 25. 22. Assyria I annexed them ; and my officer, the governor-general, I placed over them. Above Til-chamru (*cf. Hamûn ?*), which they call Chumud,

11 I built a city, Kâr-Asshur I called its name : the people of the countries, the conquest of my hands, I settled there *lit.* made to enter it. At Sippara,
2 Kings 17. 24. Nippur, **Babylon**, Borsippa, Cûtha, Kish, Dilbad, and **Erech**, the peerless cities,

2 Sam. 8. 18 12 Pure offerings of lambs to **Bel**, Zêrbânitu, **Nebo**, Tashmêtu
(*or. cf. priests*) ; **Nergal**, I *ie.* the great Gods my Lords, I offered, and they loved my
cf. 6. 17, 18. ministrations *lit.* priesthood. The broad land of Kâr-Duniash, § to its entire extent, I took possession of, and

* The Persian Gulf *Bît-Iaknu* or Beth-Jakin was the name of the chief Chaldean tribe established on its shores.

† The Mediterranean.

‡ The names in lines 5-8 are those of Babylonian communities (*su* Schrader KAT-page 349).

§ Kist *Asdi-du* (?)

Aramean tribes which had settled in Babylonia.

¶ *Waa*, *or fortress of the God Duniash*, the old Cassite name of Babylonia proper. The Babylonians appear to have welcomed Tiglath-pileser, as their deliverer from the domination of the Arameans.

Jer. 50. 21;
Ezek. 23. 23. 13 Exercised sovereignty over it.—The men of **Pekod**,* as with a net I threw down; I made a slaughter of them, carried off their plentiful spoil. The selfsame men of **Pekod**, the city of Lachiru-sha-Idibirna, the city of Chilimmu,

14 The city of Pillutu, which is on the border of **Elam**, I annexed **Cf. 2 Kings 17. 6.** to the territory of **Assyria**, and put them in charge of my officer the governor of the city of Arrapcha. The land of Kaldudu, all (the people) that there were, I removed, and

15 In the interior of **Assyria** I stationed (*i.e.* settled them). The land of Kaldu (*i.e.* **Chaldea**), to its entire compass, as with a birdsnare I threw down; of Nabû-ushabshi, son of Shilâni, his slaughter in the neighbourhood of his city Sarrahânu I accomplished,

16 And himself before the main gate of his city I impaled, and I made his land subject. Sarrahânu with mounds and siege-machines I captured; 55,000 people with their property,

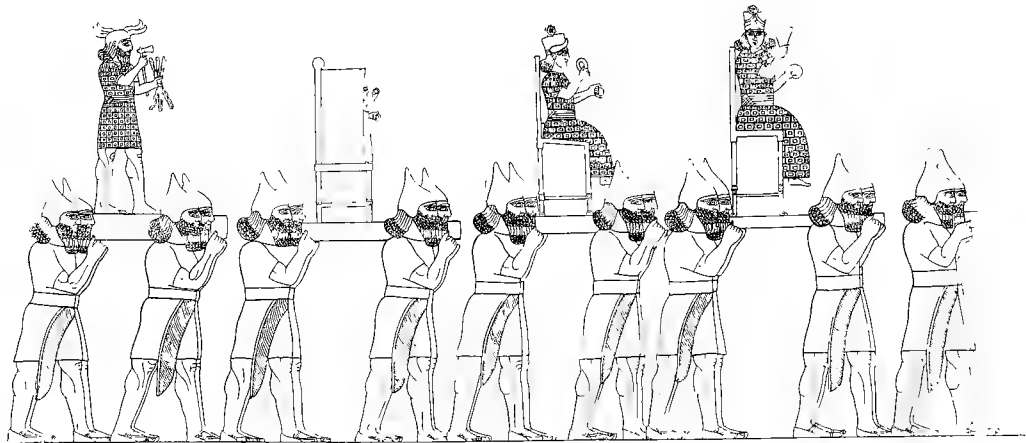
17 His spoil, his goods, his chattels (*or* substance), his wife, his **Deut. 13. 17** (*tel*= daughters, and his Gods, I carried off. That city along with its dependent towns, I wrecked, razed, burnt with fire, and to heaps and ruins **Isa. 25. 2.** turned.

18 The city of Tarbašu, the city of Iaballu, I captured; 30,000 people with their property, their spoil, their goods, their chattels, and their Gods, I carried off. Those cities, along with their dependent towns (*lit.* the cities of their environs)

19 Like a storm-heap † I destroyed. Zaqiru son of Sha'allu sinned **Cf. Ezek. 17. 12–20.** against the commands of the great Gods, and [made] a compact with [my enemies]. On him with his grandees I laid hands,

Cf. 2 Kings 25. 7. 20 Fetters of iron I threw on them, and took them to **Assyria**. The men of the land of Bît-Sha'alli were afraid, and the city of Dûr—they took refuge in (*lit.* took for their stronghold).

21 That city with mines and siegeworks I captured, and made **Cf. 2 Kings 24. 14,** even with the ground; 50,400 people with their property, their spoil, their goods, their chattels, his (*Zaqiru's*) wife, his sons, his daughters, and his Gods, I carried off. **15.**



GODS CARRIED IN PROCESSION BY ASSYRIAN WARRIORS.
 [A sculptured slab from the palace of Tiglath-pileser II., king of Assyria, at Calah (Nimrud).]

Cf. the present Nahr Pakod near Ners.

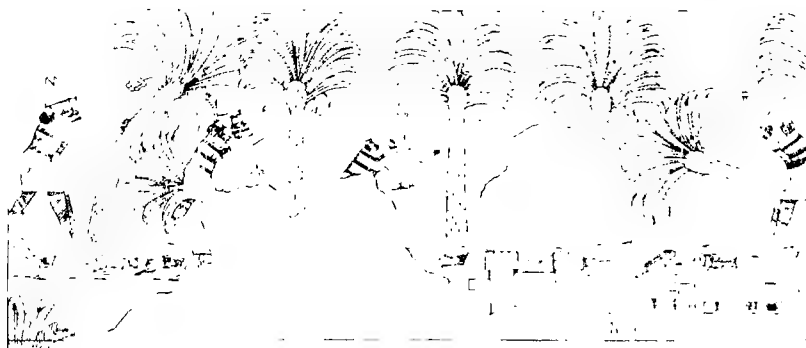
† *Kîma til abâbi*, like the rubbish-heap tossed together by a hurricane, or the *débris* piled up by a flood. Or may the term "heap" refer to the columns of dust raised by the hurricane, or to the *bore* of the flood?

22 The city of Amīnātu I captured; the people with their property, their *lūt*, his spoil, their goods, their chattels, I carried off. The land of Bit-Sha'ālī, to its entire extent, like a deluge *or* storm, I overwhelmed, and laid waste its dwelling-places.

23 Those lands to the territory of Assyria I annexed. Ukin-Zêr, of the tribe of *lūt*, son of Amukkānu, in the city of Sapê — Sapia, his royal city, I shut him up; a great slaughter of his troops before its gates I made.

Amos 7. 14.
Deut. 20. 19, 20.
2 Kings 3. 19, 25.

24 The groves of fig-sycamores ?* hard by its walls I cut down, and left not one; its date-palms within the bounds of its land I felled, and its their ? produce *or* foliage ? † I plucked off *or* destroyed and filled the heads therewith. The whole of his cities



ASSYRIAN SOLDIERS PILLING THE FRUIT TREES OF A CONQUERED CITY.

The destruction of the date palms and other fruit-bearing trees, which, no doubt, usually happened during the siege or followed the capture and razing of a city which had offered any serious resistance to the Assyrian power, was an act of severity forbidden by the milder law of Deut. 20, 19 to the warriors of Israel.

This broken slab is from the ruins of Sennacherib's palace at *Kacumuk*, and represents a scene in one of that monarch's campaigns in Southern Babylonia. In the lower part of the sculpture we see part of the walls and towers of the town on the bank of a river or canal, and the king's throne under his state umbrella is still visible on the edge of the fracture.

25 I wrecked, razed, burnt with fire. —The land of Bit-Shilāni, the land of Bit-Amuk-kāni, and the land of Bit-Sha'ālī, to their entire extent, like a storm-heap I destroyed — to mounds and ruins I turned them.

26 The tribute of Bulasu-Belesys, of the tribe of Dakkur and
2 Kings 20. 12. of Nādm-Nathan the Lurakite, silver, gold, precious stones, I received.
—Merodach-Baladan, of the tribe of Jakin, king of the sea, who had come before none of the kings my fathers, and

27 Had not kissed their feet, —the fear of the Majesty of Asshur my Lord overwhelmed him, and unto the city of Sapia to my presence he came and kissed my feet. Gold, the dust of his land, in abundance.

Or palms, as distinct from date-palms

† Delitsch writes *ahannu* but cf. Arab. *ghān* (with strong Ain), which denotes "raccolta di palma," according to the Italian editor of the *Bible of the Palm*; also "dense trees" (Lane) *ghānāt*, a collection of dense trees *aghyan*, green, leafy. As the Assy term has the determinative prefix of vegetation, it may mean the foliage or leafy head of the palm.

28 Vessels (ornaments) of gold, necklaces (?) of gold, precious stones the produce of the sea (*i.e.* *pearls* or *amber*), tall trunks of *ushû*-wood, horehound, *gal-ann*,* variegated stuffs, fragrant plants of all sorts, oxen and sheep, as his tribute I received.

29 The land of Namri,† the land of Bit-Sangibuti, the land of Bit-Chamban, the land of Sumurzu (*or* Suchurzu), the land of Barrua, the land of Bit-Zualzash, the land of Bit-Matti, the city of Niqu of the land of Umlîash, the land of Bit-Tar-anzâa, the land of Parsua, the land of Bit-Zatti,

30 The land of Bit-Abdadani (*Abdadani*), the land of Bit-Kabsi (*or* Chubsi), the land of Bit-Sangi, the land of Bit-Urzakki, the land of Bit-Ishtar, the city of Zakruti, the land of Gizi-nikissi, the land of Nishshâ, the city of Şibur, the city of Urinzan, the land of Rahusan,

31 [The land of Nî]paria, the land of Bustus, the land of Ariarni, the land of Darugallê,‡ the land of Saksukui, the land of Araquttu, the land of Kâr-Zibra, the land of Guqinnana, the land of Bit-Sakbat, the land of Silchazi,

32 Which they call *The Stronghold of the Children of Babylon*
Cf. Gen. 2. 11. the land of Rû unto the land of Bit-tâbti (*house of salt*=the desert), the land of Ushaqqâna, the land of Shikraki, the place of gold,—wide-spreading (*or* remote) § districts of **Media**,—to their entire limits like a bird-snare I fell upon them, and
Luke 21. 35.

33 Made much slaughter of them; 60,500 people with their property, their horses, their mules, their dromedaries, their oxen, their sheep, beyond number I carried off.

34 Their cities I wrecked, razed, burnt with fire, to heaps and ruins turned.—The land of Namri, the land of Bit-Sangibuti, the land of Bit-Chamban, the land of Sumurzu, the land of Bit-Barrua, the land of Bit-Zualzash,

35 The land of Bit-Matti, the city of Niqu of the land of Umlîash, the land of Bit-Tar-anzâa, the land of Parsua, the land of Bit-Zatti, the land of Bit-Abdadani, the land of Bit-Kabsi, the land of Bit-Sangi, the land of Bit-Urzakki, the city of Bit-Ishtar,

36 The city of Zakruti, remote [districts] of **Media**, I annexed to the territory of ASSYRIA. The cities in them I rebuilt; the Might of Asshur my Lord I made to dwell therein; || the people of the countries, the conquest (captives) of my hands, therein I settled.

37 My officer, as governor (*cf.* l. 10), over them I placed; the image of my Majesty in the land of Tikrakki,¶ the city of Bit-Ishtar, the city of Şibur, the land of Ariarni, the land of Darlugallê,

* The plants called LAL (*cf.* Chinese *lai*, a kind of horehound, with fragrant leaves, anciently burned in worship, and other fragrant plants and roots) and GAL ANU were doubtless aromatics, as usual in tributes.

† On the S.W. border of Media, whence the conqueror advanced northwards.

‡ Written DAR-LUGAL, *mesh gu*, which means "cocks": *cf.* Aramean *turnegôlâ*.

§ DIRI = *shufarruru*, outspread. Rost reads DAN = *dannûti*, and renders, "districts of the mighty Medes."

|| Established the worship of Asshur in the conquered districts.

¶ Probably the same as Shikraki, l. 32

38 The city of Silchani, which they call *The Stronghold of the Children of Babylon*, I set up. The tribute of [the land of Medi]a, the land of Ellipi, and of the city-governors of the hill-country, all of them, unto the land *or* mountains of Bighi.

39 [Towards the sunrise] horses, mules, dromedaries, [oxen,] and sheep [I received] . . . in *last letters of a lost name* the glorious valour of Asshur my Lord, which He *or* I had dis[played] in all the highlands.

40 [Heard of] fear of the Majesty of] Asshur my Lord overwhelmed him; and to the city of Dûr-Tiglathpileser, the city of . . . [unto] my presence he came and kis[sed] my feet.]

41 [Horses, mules, oxen, and sheep, weapons . . .] [as his tribute I received.]

42 My [officer] Asshur-dann-am to the land of the remote * Medes eastward [I sent; 5,000 horses, men, oxen, and sheep beyond numbering he took away.] †

43 [The land of . . . the land of Ullu]ba, the land of Kirchu to its entirety I occupied; I annexed them to the territory of Assyria. [In the land of Ulluba I built a city; Asshur-iqîsha I called its name.]

44 [A palace for the dwell]ing of my Majesty therein I founded; the Might of Asshur my Lord I made to dwell therein; the people [of the countries, the conquest of my hands, therein I settled; my officer the governor general over them I placed.]

45 [Sardauri of Ur]artu **Ararat**, Sulumal of Meliddê *Mediane*, Tachull]ara of Gurgum,

46 . . . Kushtashpi of Kumuch *Commander* to conquer, to spoil [came forth ?]

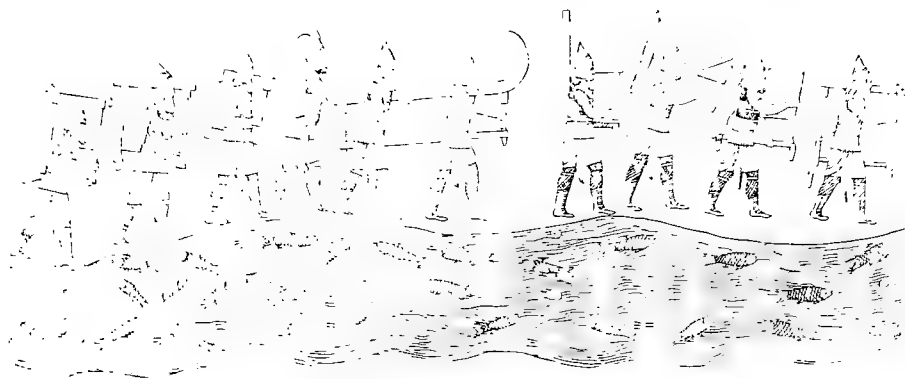
47 [Between] the land of Kishtan and the land of Chidpa, districts of the Land of Ku]much, I utterly routed them.]

48 . . . with their [blood] the Sinzi river like scarlet wool [I dyed]

49 . . . I took away from them in bottles ?

50 . . . his royal couches . . .

A bag of about 100 lbs.



ASSYRIAN SOLDIERS CARRYING AWAY SPOIL.

Read DRI, as in lines 32, 36, not KALA, "mighty."

† So lost, from a parallel passage in another inscription.

Gen. 25. 3, 4, 13, 15. 51 [The Mas'âa, the Temâa, the Sab'âa, the Chaappâa, the
1 Chron. 5. 19 Badanâa,* [the Hatteâa, the Adbeelites], [on
 (Nodab). the border of the lands]

52 [Of the sunsetting,] whom no man had known, and whose locality is far away, the renown of my Lordship [overawed them, and]

53 [Gold, silver,] he-camels, she-camels, fragrant growths of all sorts, as their tribute, like one man, unto [my presence they brought and kissed my feet.]

Gen. 25. 13. 54 The Adbeelite (chief) to keep a look-out on Egypt,† I appointed. In the countries, all of them, which

Ezek. 23. 23. 55 The tribute of Kushtashpi (Gushtasp, Hystaspes, of the land of
1 King 5. 18; Kumuch, Urik (*or* Urigal) of the land of Quê (Koa). Sibitti-Bihil (Shi-
Ezek. 27. 9. beath-Baal) of the city of Gebal,

Gen. 10. 18. 56 Eniel of the land of **Hamath**, Panammû of the city of Sam'al,
 (Cf. page 181.) Tarchulara of the land of Gurgum, Sulumal of the land of Melid

Gen. 10. 2. 57 Uassurnê of the land of Tabal (**Tubal; Cappadocia**, Ushchitti of the city of Tun, Urballâ of the city of Tuchan, Tuchammê of the city of Ishtunda,.

58 Matan-Bi'il (*Mattan-Baal*) of the city of **Arvad**, Sanibu,
Gen. 10. 18; 14. 2. (*Shinab*) of the city of Bit-Ammana (**Ammon**), Salamanu (*Solomon*) of the land of Ma'ab (**Moab**)

2 Kings 16. 7 sqq. 59 Mitinti of the land of Asqaluna (*Askelon*), Jauchazi (*Joachaz* = **Ahaz**) of the land of Jauda (**Judah**), Qaush-malaka of the land of Udimu (*Edom*), Muz[ri]

60 Chânûnu (*Hanun* or *Hanno*) of the city of Chazat (**Gaza**), gold, silver, tin (†), iron, lead, variegated stuffs, linen-stuff, the wear of their country, red-purple woollen stuff,

61 Whatever is precious, the yield of sea and land, the speciality (*lit.* property of their country, the treasure of royalty, horses and mules broken (*lit.* harnessed) to the yoke [in abundance I received.]

62 Uassurnê of the land of Tabal aped the style ? of Assyria, and came not before me [to do homage]. My officer the **Rab-[shakeh]** (l. 65) I sent against him, and accomplished his slaughter ? (Cf. l. 16.)

63 Chulli, the son of a nobody, I seated on the throne of his
Cf. 2 Kings 15. 19. (*Uassurme's*) kingdom; 10 talents of gold, 1,000 talents of silver, 2,000 horses, [as tribute I laid upon him ?]

The N. Arabian tribes of Massa, Tema, Sheba, Ephah, and Nodab (1 Chron. 5. 19). "Nodab" may be a corruption of Badan[âa], with which Delitzsch compares the Greek form Badanatha.

† Some think that *Muzri* here denotes a N. Arabian tribe.

‡ *Anaku*, tin; cf. the Armenian *anak*, tin. *Abaru*, lead, is perhaps akin to the Armenian *kafar*, lead.

2 Kings 18. 17. 64 My officer **the Rab shakeh** to the city of **Tyre** I sent; of Mectenna the Tyrian 150 talents of gold . . . [as tribute I received.]

Cf. Exod. 25. 40; 65 With the wisdom, craft, wide understanding, which the Sage
31. 3. of the Gods the Prince NUDIMUD *i.e. Ia* bestowed, a palace of

2 Sam. 7. 2: cedars [I built.]
Jer. 22. 14.

1 Kings 7. 2-6. 66 And a colonnade *for* pillared hall, like that of a **Hittite** palace, for my pleasure in the city of **Calah** I made.

67 The ground space, which I made [ar]ger than that of the former palaces of my fathers, extending from the Tigris, . . .

68 All the clever craftsmen wch I lavished on the work *lit.* I made to abound, or made abundant * and
1 Chron. 22. 15;
2 Chron. 2. 7.

69 To a height of 20 great cubits from the bottom of the angry waters I heaped up huge blocks of hewn stone *for* limestone, like the heaping up of a mountain, and . . .

70 Their terrace I prepared, and I laid their foundation, and I
1 Kings 7. 2, 6, etc. made their top lofty. Half a GAR = 14 cubits and two-thirds of a cubit the house, [I con]structed, and

71 Made to face the north. Their gates, in ivory, *and* *h*-wood, boxwood, sycamore, [pine,] . . . [pistacia,] juniper,

72 The tribute of the kings of the **Hittite** land, the princes of the Arme land and the Kaldi-land, whom by dint of my valour I had humbled to my feet, [I fashioned] . . . I filled them with lavish decoration.

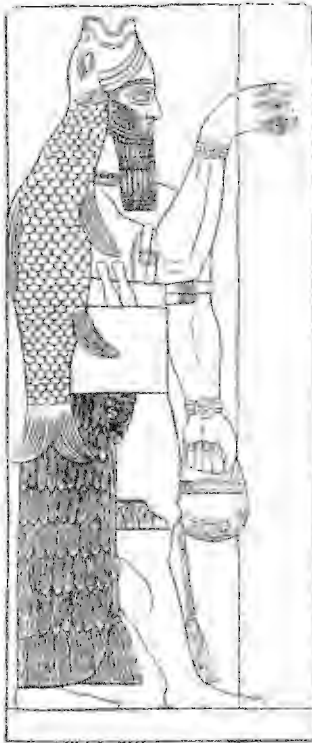
73 5½ GAR, 4 cubits, from the bottom of the water to the roofline; I designed their structure, and made their buildings greater than the palaces of the countries.

1 Kings 5. 6. 74 Pears of tall cedars, sweet to smell as the scent of *cha-kur*-wood, [the growth of mount Chamana *Amannu*, mount Labnana
Cant. 4. 8. **Lebanon**, and mount Ammanara *Ammanu* = *Antilibanon*

75 I laid on them as roofing, carefully completing it. To make the decoration of the brilliant, with stones, the work of sculptors, I built, and beautified the gate.

1 Kings 6. 31-35. 76 Doors of cedar and cypress, two-leaved, hospitable to *or* making to abound him that entereth them, the scent whereof refresheth *lit.* bloweth on the heart.

77 With plating of *za-kali* bronze; and white metal = *silver* I covered, and fixed in the gate ways. Lion-colossi and bull-colossi, whose figures were very cunningly wrought, clothed with power,



A CREATURE OF OCEAN.*

78 I stationed in the entries, and set up for wonderment. Thresholds (or slabs) of white alabaster beneath them I laid, and made splendid the exit.

79 And with a relief (or image) of stone, the watcher of the great Gods, a creature of Ocean, I encompassed the side-walls, investing them with awe.

80 Enclosing spikes of gold, silver, and bronze, for their border(?) I put around them (the palaces), and made their appearance brilliant. **1 Kings 7. 9-11; 1 Chron. 29. 2.**

81 In my royal seat, the mansion of white marble* and costly stones, the work of I took up my abode.

82 "The Palaces of Delight, furnished with Abundance, blessing the King, ensuring old age to their Maker" † for their name I called them.

83 "The Gates of Righteousness, ordering aright the Judgment of the Princes of the Four Quarters, receiving the Tribute of Mountains and Seas, admitting the Fulness of the Nations to the Presence of the King their Lord," named I the name of their gates.

**Zech. 8. 16;
Isa. 60. 18;
Amos 5. 10, 15.**

Old Babylonian Seal of Sin-Iqisha, "the Servant of the Lord of the Foundation-stone" (i.e. Sin), who was probably a Priest or Scribe.

A PRIEST is offering a goat to the statue of a god, behind which is the figure of another god, resembling the Egyptian Bes, mounted on a stand for carrying in processions.



In the illustration, page 173, **Gods carried in procession by Assyrian warriors**, we have a vivid commentary on such passages as **Hos. 10. 6**:

* *shuslilli* = Heb. *shaylan*, 1 Chron. 29. 2

† So Nebuchadnezzar called his palace "May Nebuchadnezzar live! may the patron of E-Sagilla live long!" (P. S. B. A., June 1889, page 322).

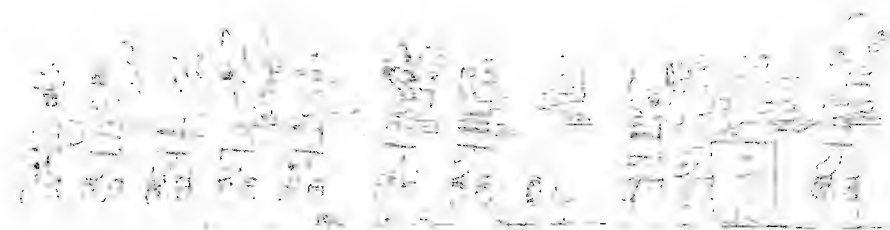
Jer. 17, 12; Is. 40, 46; 1, 2, 7; Baruch 9, 48, 57; see also 2 Kings 18, 32, 34; Is. 40, 11. A later Assyrian king, Assur-bani-pal, has recorded that when he conquered **Elam** and took *susa*, he recovered the image of the goddess **Nanû**, which had been carried off from her temple in **Erech** by Kudur-Nanhundi, king of Elam, 1015 years previously *and* about 2250. Assur-bani-pal also carried off the principal Elamite gods.



ISAR-KHUM-UBI-GODDESS.

Found in the Palace of Sargon II, at Khorsabad, whence it had been probably brought from Egypt.

We do not know from which of the ones taken by **Tiglath-pileser II.** (III.) the gods portrayed (see page 173) were borne away; nor can we certainly say what gods are represented in the sculpture. The standing figures with four horns (a symbol of the sun's rays) (*cf.* H. D. p. 46) and holding an axe (Baruch 6, 15) and thunderbolt (see page 63) is probably **Bel-Merodach**. The throned goddesses may be **Ishtar** and **Zérpanit**, wife of **Merodach**, or **Beltis**, the wife of the older **Bel**, *i. e.* the great mother, or mother of the gods. The figure within the covered throne seems also to be a goddess.



ASSYRIAN SOLDIERS BEARING GODS OF THE CONQUERED.

The Old Aramean Inscription of Panammû.*

(8th century B.C.)

THIS and other relics of ancient Aramean culture, including a large statue of the god **Hadad** erected by Panammû I., and an inscribed bas-relief of Bar-Rekûb, who erected the present memorial stele in honour of his deceased father, Panammû II., were found by Dr. von Luschan in the course of his excavations in the neighbourhood of *Zengirli* in Northern Syria in 1888-1891, and are now in the Berlin Museum. These monuments are of the highest value, as proving that the old Aramaic tongue resembled the Hebrew far more nearly than its modern forms in the books of *Ezra*, *Daniel*, and the *Targums* would indicate; while the written characters are, as a whole, practically identical with those of the *Moabite Stone* and the oldest *Phœnician* inscriptions. An interesting feature is that the letters are cut in relief, like the so-called **Hittite** inscriptions, instead of being incised on the stones.

Sham'al or *Sam'al* is often mentioned in the Assyrian historical inscriptions, from B.C. 859 downwards. The country lay in the N.W. corner of **Syria**, between the lake of **Antioch** and *Marash*. *Tiglath-pileser III.* twice mentions Panammû (II.) of *Sam al*, among the tributary princes of the West; firstly, in a list of those who paid him tribute in B.C. 738, which includes *Kushtashpi* of *Kummuḥ* or *Commagene*, **Rezin of Damascus**, **Menahem of Samaria**, **Hirom of Tyre**, *Pisiris* of **Carchemish**, *Eniel* of **Hamath**, *Tarḥulara* of *Gurgum*, and others; and secondly, in another list recording the tributes (B.C. 734) of *Mattan-baal* of **Arvad**, *Sanibu* of **Ammon**, *Salamanu* of **Moab**, *Mitinti* of **Askalon**, **Jehoahaz** (—*Ahaz*) of **Judah**, *Qaushmalaka* of **Edom**, *Hanun* of **Gaza**, and other kings.

The inscription on the stele of Panammû is unhappily too much injured for consecutive translation. It seems to give some details of the family history of the royal house of *Sham al* before the Assyrians appeared

* See Professor *Sachau's Die Altaramäische Inschrift Panammû's* Berlin, 1894. *Die Altsemitischen Inschriften von Sendschirli*, by Professor Dr. D. H. Müller, of Vienna, has reached me unfortunately too late for comparison here.

on the scene—a story of confusion and bloody usurpation (*cf.* 2 Kings vii. 1-16) followed by a period of order and prosperity under Panammû. It then goes on to tell how Panammû, as a trustworthy vassal, helped **Tiglath-pileser** in his wars, and was rewarded by the gift of some towns in the adjacent country of Gurganî; dying afterwards, apparently in the camp before **Damascus**, which the Great King was besieging (*cf.* 7:10). His death was mourned by the whole army. The author of the inscription adds that because of his own and his father's "righteousness" the king of Assyria seated him on his father's throne: whereupon he erected this monument as a memorial of his father.



THE INSCRIPTION.

The following selections will give some idea of the general tenor of the inscription:

"This statue Bar-Bekûb set up for his father Panammû, son of Bar-gûr.
As for his father, the gods of Jâdi delivered him out of his dungeon.
[For his younger brother had conspired] in his father's house, and slain Bar-gûr,
his father, and he slew seventy of his father's brethren.
And the remnant thereof died, filling the prisons. And henceforth the wasted cities more
numerous than the inhabited city."

The parricide seems to have issued in civil war, followed by death and famine.

Then came 7:—

"The king of Assyria" is mentioned who, apparently, "made him Panammû king over all the house of his father; and he slew [the conspirators] and destroyed out of his father's house

And opened the prisons, and loosed the captives of Jâdi. . . . [and rebuilt] the house of his father, and made it finer than aforetime. And the wheat and the barley and the spelt and the millet were multiplied in his days; and at that time feed [was abundant]

and he exalted [my father Panammû] among the kings of Chebar.

And my father, though he was an owner of silver and an owner of gold, in his wisdom and in his righteousness he beld mouth to the skirt (*i.e.* kissed it) of the Lord, the king of Assyria . . .

(The "righteousness" of Panammû and his son may be contrasted with **Zedekiah's** breach of fealty, 2 Kings 36. 13, which was solemnly condemned by the prophets, Ezek. 17. 12-21.)

and the Lord, the king of Assyria, suffered him to make war against the kings of Chebar . . . [And he ran]

By the chariot-wheel of the Lord, **Tiglath-pileser**, king of Assyria (*cf.* 1 Sam. 8. 11; 2 Sam. 15. 1; 1 Kings 1. 3), who made war (*i.e.* from the rising of the sun to the setting thereof, [and became lord?])

Of the four quarters of the earth; and the produce of the East was the tribute of the West, and the produce of the West the tribute of the East. And as for my father,

The Lord, Tiglath-pileser, king of Assyria, [added to] his borders some cities of the borders of Gurgum . . . And my father Panammû, son of Bar-Sûr]

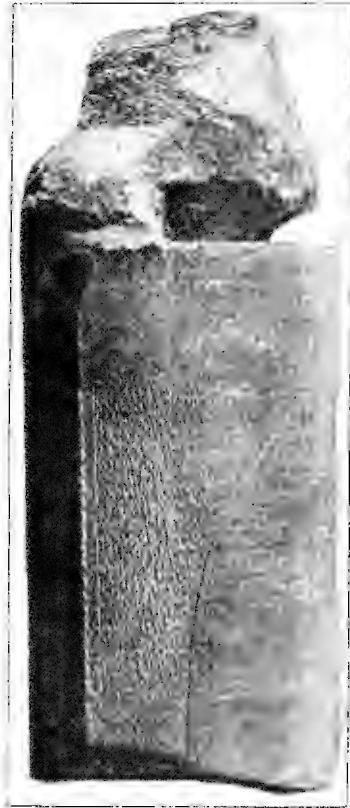
Fell sick; * yea, my father Panammû died among the troops (*or* during the campaign) of the Lord, Tiglath-pileser, king of Assyria, in the camp . . .

And his royal . . . wept for him; and the whole camp of the Lord, the king of Assyria, wept for him. And the Lord, the king of Assyria, took

His corpse (?), and appointed a mourning (?) for him on the way, and conveyed my father from **Damascus** to (his own) place

And all his house [wept] for him. And as for me, Bar-Rekûb, son of Panammû, because of my father's righteousness and because of my own righteousness the Lord, the king of Assyria, made me to sit [on the throne]

Of my father Panammû, son of Bar-Sûr; and I set up this statue [for a memorial of my father], for Panammû, son of Bar-Sûr, and built [a chapel?]



BROKEN STATUE OR STELE OF PANAMMU II.

King of Shamal or Samal, in N.W. Syria. Erected by his son and successor Bar-Rekûb, between the years 750-730 B.C.

"And this memorial is the portion (?) of **Hadad** and **El** and **Rekûb-El**, the Lord of the House, and **Shemesh** and all the gods of Ja'dî. [And cursed be he who shall destroy this memorial which I have set up]

For my father, before my gods and before men ! *

* *Shammag*, fell sick, is from a root *shammag* = *maring* = *maturing*; cf. Assyrian *shammag* to be ill.

The close affinity of the language here to that of the historical books of the Old Testament must strike every reader. There is also an affinity of religious ideas; and it is especially interesting to observe that these old Aramean kinsfolk of the Hebrews worshipped not only **Hadad**, the god of Dumasus, and Shemesh, the Sun (*cf.* Beth-shemesh), but **EL**, "the mighty," and **Sin**, "**the Rock**," both of which are well known Biblical designations of God. Rishophi, too, was one of their deities (*cf.* Hab. 3, 5; Ps. 76, 3; and *pace* 2471); but perhaps the most noteworthy of all the Divine names in these inscriptions is **Rekûb-El**, "God's Chariot," *i.e.* evidently, the cherub-bearer of the Deity (*cf.* Ps. 18, 10: "He rode on the Cherub," where the Hebrew combines *rakab*, to ride, and *kerub*, cherub; also Ps. 68, 17). The god **Rekûb-El** is called "lord of the house," as guardian of the palace, like the Assyrian cherubim which guarded the king's doors (*see* CURULAND). The notion of a winged bearer of deity travelled farther east, and is found in the Garuda, the winged and beaked bearer of Vishnu, of which we give a characteristic representation.



A HINDU GARUDA OF GARUDA

Broken Cylinder of Sargon II., King of Assyria.

(B.C. 722-705.)

THESE fragments were found in that great store-house of Assyrian literature, the Library or Record Chamber of Assur-bani-pal (see page 206), the great-grandson of **Sargon II.**, one of whose campaigns they chronicle.



BROKEN CYLINDER, WITH INSCRIPTION OF SARGON, KING OF ASSYRIA.

(B.C. 722-705).

AZURU, king of **Ashdod**, had conspired with his neighbours to throw off the yoke of Assyria; and **Sargon** had deposed him, and made his brother **ANIMUTI** (Abimoth) king in his place. But the disaffected princes and peoples of Palestine would not recognise Sargon's vassal-

king, and set YAMANI on the throne of **Ashdod**. **Judah, Edom, and Moab** were in treacherable correspondence with "*Pharaoh, the king of Egypt, a prince who could not deliver them,*" as **Sargon** himself says, in language vividly reminding us of *Isa. 36. 5, 7*. Without waiting to muster his entire forces, Sargon at once marched against Ashdod. Apprized of his



SARGON AND HIS TAKKAN (c. 2300).

(From Sargon's Palace at Khorsabad.)

coming, Yamani fled to the south borders of Egypt, and "*appeared no more.*" **Ashdod, Gath, and Ashdodim** were besieged and taken; and Yamani's gods, wife, sons, daughters, treasures, and people became the victors' booty. Sargon repopulated the towns with fugitives from other conquered places and appointed a governor. Afterwards the king of **Ethiopia**, overawed by the might of the Great King, sent Yamani in chains to Assyria.

Isa. 20.
2 Kin. 17, 24.

SENNACHERIB.

(B.C. 705-681.)

Record of the Invasion of Judah and the
Siege of Jerusalem.

THE famous Cylinder of **Sennacherib** is a six-sided cylinder of terra cotta which was found at Nineveh. Before its acquisition by the British Museum, it was in the possession of Mr. Taylor; and it is known as the "Taylor Cylinder" among Assyriologists. It contains a record of eight years of **Sennacherib**, including his third expedition, B.C. 701, which was directed against the kings of Phœnicia and Palestine,

2 Kin. 19. 9. who had been incited to revolt by **Tirhakah, king of Ethiopia**. The Phœnician cities surrendered to the invader, while the king of **Sidon** fled to **Cyprus**, then largely colonised by Phœnicians; **Judah** and **Philistia**, being nearer Egypt and expecting help from thence, held out. **Askelon** was first captured, and Zedekiah its king taken prisoner and sent to Assyria, while the Philistine towns of Beth-Dagon, **Joppa**, Bene-berak, and Azur, also fell. The people of **Ekrone** had revolted against Padi their king, because he had sided with the Assyrians, and had dethroned him and sent him in chains to **Hezekiah**. A pitched battle, in which the allies were aided by the chariots of the kings of Egypt and their overlord, the king of **Ethiopia**, was fought at **Eltekeh**, and terminated in a victory for the Assyrians. The turn of **Judah** now came, and this is best described in the words of the inscription:—

"But as for **Hezekiah** of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with numberless fortresses and small towns in their neighbourhood, I invested and took by means of the battering of rams and the assault of scaling-ladders (? or

5000 *goyals*, the booty of the foot soldiers, mules, bulls, and asses. I brought out from the midst of them, and counted as spoil 200,150 persons, young and old, male and female, horses, mules, asses, camels, oxen, and sheep without number. As for himself, I shut him up like a bird in a cage in his royal city of **Jerusalem**. I built a line of forts about him, and whenever he came forth from the gate of his city, I punished. His cities which I had plundered I severed from his territory, and gave them to Mitinti king of **Ashdod**, Euk king of **Ekroni**, and Zid-baal king of **Gaza**; and so I diminished his territory. To their former annual tribute I added an impost of presents to my Lordship, and laid it upon them. Him, **Hezekiah**, the first of my august Lordship came down; and the *Arames* ? and his trusty warriors whom he had brought in for the defence of **Jerusalem** his royal city, fell away. Along with 30 talents of gold, and 800 talents of silver, he caused to be brought after me precious stones, warlike stores, *lavan* stones, great pieces of lapis lazuli, ivory beds, ivory thrones, elephant hides, and tusks, *zahu* wood, boxwood, all sorts of things, a huge treasure, and his own daughters, the women-folk of his palace, *meneseres*, women-singers, to **Nineveh** the city of my Lordship; and he despatched his eunuchs to pay the tribute and do homage. (cf. Isa. 36 & 37.)



CYLINDER CONTAINING THE ACCOUNT OF
SENNACHERIB KING OF ASSYRIA
INVASION OF JUDAH.

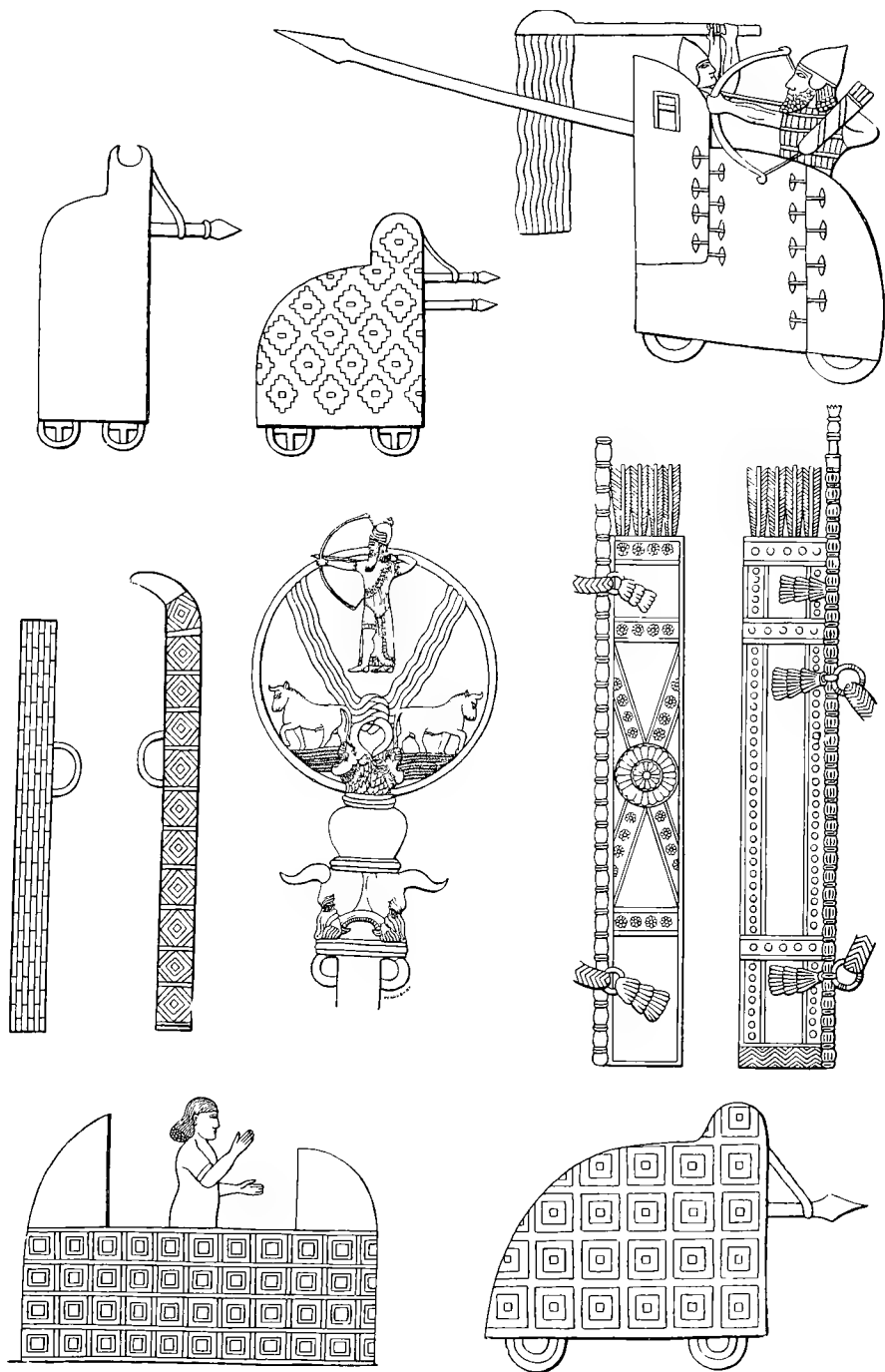
The Assyrian and monumental accounts complement and supplement each other. **Sennacherib** makes no mention of the disaster which befell the Assyrian host; but it is evident that he did not take **Jerusalem**, for the tribute was sent after him to **Nineveh**, not, as in the case of the captured city of **Lachish**, brought to him before the city. Besides, had he done so he certainly would not have omitted to state the fact. There may at first appear to be a contradiction in the amount of the tribute. In

2 Kings 18, 14 the

2 Kin. 18, 14. tribute is given as

"three hundred talents of silver and thirty talents of gold"; while in the inscription it is "eight hundred talents of silver and thirty talents of gold." The difference is possibly to be accounted for by the Assyrians and Jews using two

different silver units, but more probably by corruption of the Hebrew text. There is no difference in the gold standard.

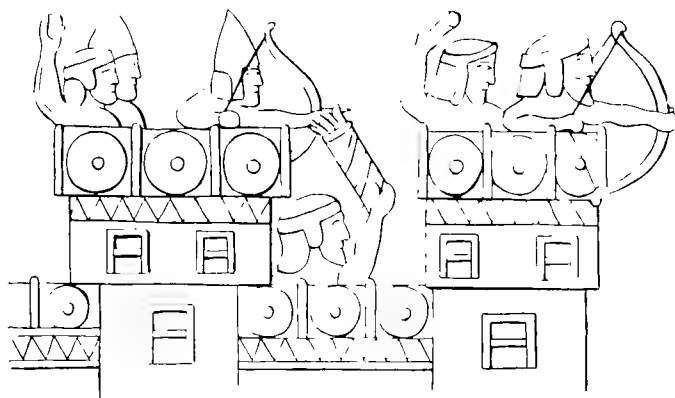


ASSYRIAN MILITARY ENGINES, ROYAL STANDARD, MOVABLE SCREENS, AND TENT.

The Storming of Lachish in Judah, with Sennacherib Receiving the Spoils and Captives.

THIS fine series of sculptures from the ruins of **Sennacherib's** palace at **Nineveh**, now in the British Museum, represents the assault and surrender of **Lachish** (2 Kings 18, 13, 14 & 19, 8): a stronghold of the ancient Amorites (Josh. 10, 3), which retained or regained its importance in the times of the Judean monarchy, having been fortified by Rehoboam (2 Chron. 11, 9): *cf.* 2 Kings 14, 19, Mic. 1, 13). It was one of the sites reoccupied by the restored exiles after the Babylonian captivity (Neh. 11, 30).

In the first portion of the bas-reliefs (page 191) we see the *fenced city* on its *heap* (*tel*): *cf.* Jer. 30, 18, and page 194), its towers filled

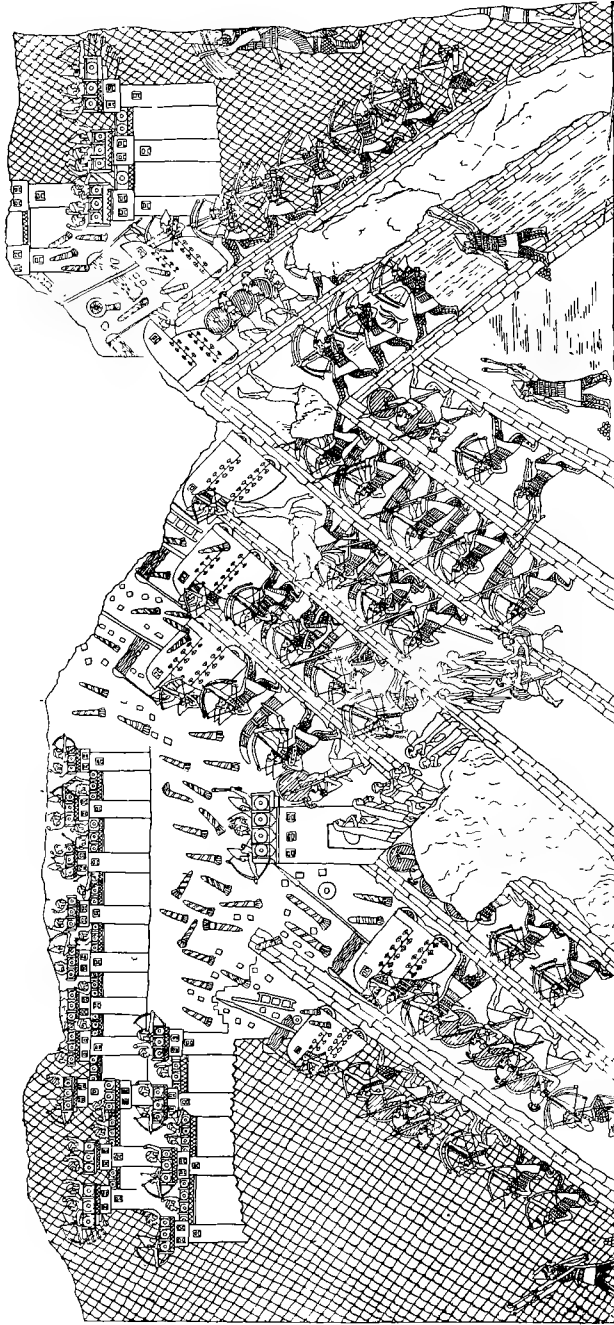


INHABITANT OF LACHISH HURLING A LIGHTED TORCH
FROM THE WALL.

with archers, and others who rain lighted torches upon the wooden cars under cover of which the battering-rams are worked,* and upon the tall wicker screens behind which bowmen and spearmen and slingers are assailing the de-

fenders. Here and there scaling-ladders are reared against the walls. From the principal gate captives are issuing; and in the immediate foreground two soldiers are in the act of impaling a youthful prisoner, side by side with his father and brother—an atrociously cruel mode of execution, practised by the Assyrian kings on important captives (see page 173, l. 10), and still in vogue among the Turks until quite recently.

* Note the discharge of water from within the cars upon the battering-rams, apparently to prevent them from catching fire.



THE STORMING OF LACHISH BY THE TROOPS OF SENNACHERIB, KING OF ASSYRIA (2 Kings 18, 13, 14, 17; 19, 8).

[Sculpture from the ruins of Sennacherib's palace at Nineveh.]

Herodotus relates that when Darius took Babylon, he impaled about 3,000 of the chief men of the city (iii. 159).

In the second portion of the sculptures (page 193), **Sennacherib** sits on his splendid throne of bronze and carven ivories, while his great officers present the prisoners from the fallen city. Above is the inscription :—

"Sennacherib, king of the world, king of Assyria, sate on a throne, and caused the spoil of **Lachish** to pass before him."

The victorious monarch grasps bow and arrows, the speaking symbols of his warlike prowess and recent success (*cf.* Gen. 48. 22; Isa. 5. 28; 2 Kings 19. 32; and see the plate facing page 200, where Assur-bani-pal holds his bow and arrows over the lions he has killed in the hunt). Behind the throne stand two eunuchs, holding fly-flaps over the king's head; and behind them is a large tent, over which we read:

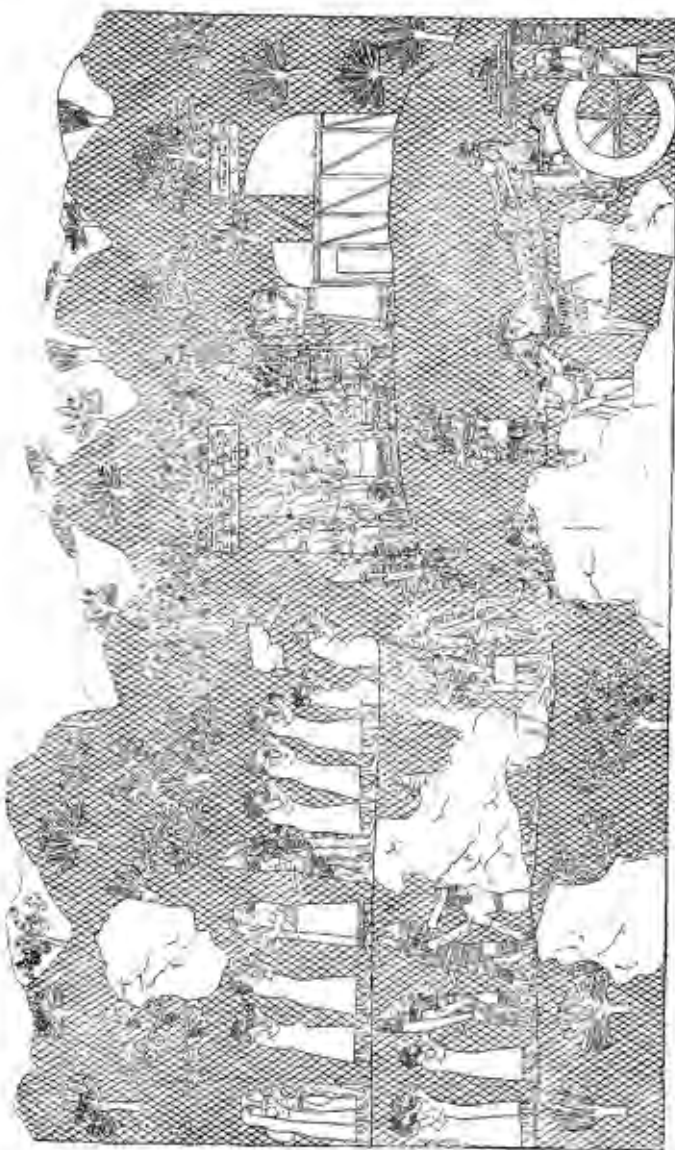
"Tent of Sennacherib, king of Assyria."

Below is the great king's chariot with its attendants, one of whom carries a state umbrella; and on the left, some captives are being despatched. Palms, vines, and olives adorn the landscape. The distinctly Jewish type of face of the inhabitants of **Lachish** should be noticed. During his explorations at *Tell d-Hey* (page 194), Professor Petrie discovered the steps and guard-house of the great gate of **Lachish**, through which the prisoners are represented as passing to surrender (see the Plate, page 191).



SUBMISSION OF THE PEOPLE OF LACHISH

Upon the whole, in spite of the total absence of perspective in the design, it will be recognised that these relics of ancient art convey a powerfully realistic impression of the incidents they were intended to commemorate.



SENNACHERIB RECEIVING THE CAPTIVES OF LAZARUS IN JUDAH (GEN. 10. 10.)
(Continued from page 100.)

Mound of Tell el-Hesi, the Site of the Ancient Lachish.

THE mound of *Tell el-Hesi* is situated a short distance north-east of Gaza. In 1888 digging was commenced here by Dr. Flinders Petrie on behalf of the Palestine Exploration Fund, and has been subsequently continued by Mr. W. Bliss, who named it "a mound of many cities." The exploration led to the identification of the site as that of **Lachish**, and this has been subsequently confirmed by the discovery of a cuneiform letter which mentions Zimrida, a governor of Lachish (see page 90).

The excavations, carried downwards 60 feet from the top of the Tell, *i.e.* *heap*, to the rocky platform of the original site (60 feet above the stream), revealed a regular series of ruined cities one above the other, eight or nine in number. The uppermost of these ruined cities belongs to the later Jewish period, representing the city destroyed by **Nebuchadnezzar**, below which were the ruins of the city besieged by **Sennacherib** in B.C. 701. Below this, again, were the ruins of an older town, probably of the age of the Judges; and at a still greater depth the yet older settlement of the pre-Israelite age of the **Amorites**. The ruins

Deut. 1. 28. of this portion were very carefully explored, and show that the Amorite city was a fortress of great strength, *called up to heaven*. The walls were over 20 feet thick and built of mud-bricks sun-dried. When such buildings fell into ruins the roofs and upper portions of the walls resolved themselves into a mass of crumbling earth, which effectually protected and preserved the lower portion of the houses, as well as all but the most fragile of their contents. On these "heaps" (*cf.* Jer. 30. 18) of rubbish the subsequent inhabitants built their new city; and so as city after city fell into decay it made a foundation for its successor, and buried its own records, to be unearthed by explorers. In the centre of this portion Mr. Bliss found the remains of the residence of the governor, with a kind of primitive barrack before it.

In one of the excavated chambers of this building was found a small clay tablet, in shape and style of writing resembling those found at Tell el-Amarna (see page 80, *supra*). This tablet is most important, as it shows that the cuneiform writing was in common use in Palestine about B.C. 1400; a century before the conquest by the Israelites.

■ Petrie estimated the average rate of accumulation on this site at five feet per century.



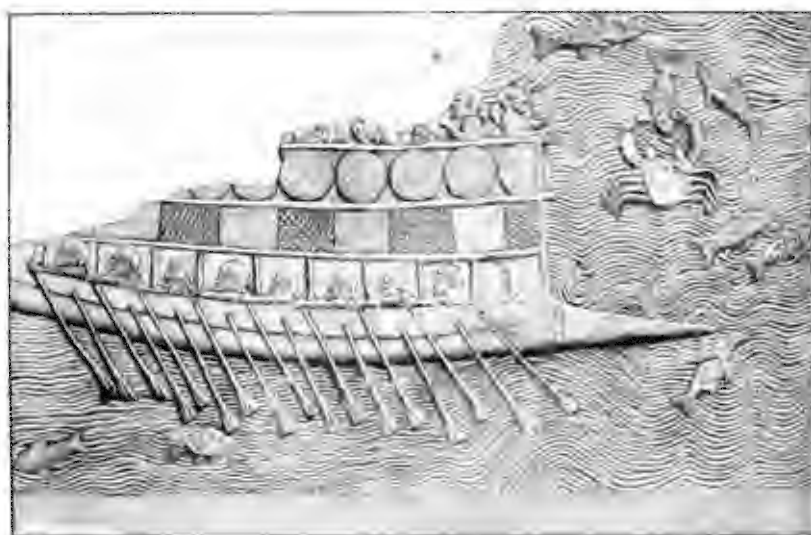
OLD BARRAGE, A MOUND OF MANY CITIES.

The mound shown in the photograph is a large, conical mound of earth and rock, known as the "Mound of Many Cities" or "Old Barrage". It is a prehistoric site, believed to be the remains of an ancient city, and is located in the state of Texas.

Phœnician Ships in the Service of Sennacherib.

(End of 8th cent. B.C.)

FROM the remotest antiquity the Phœnicians have been the maritime people of the Oriental world. The earliest Biblical reference is that in the blessing of Jacob—“**Zebulun** shall dwell at the haven of the sea; and he shall sojourn in ships: and his border shall be unto **Zidon**.”



WAR GALLEY IN THE SERVICE OF SENNACHERIB, KING OF ASSYRIA.

Phœnician trade is, however, much earlier than this; and it was probably in ships from Phœnicia that Sargon I., about B.C. 2300, crossed to the “*land in the midst of the sea of the setting sun*,” that is to **Cyprus**. One of the earliest records of Phœnician ships is in the tablets from Tell el-Amarna, in one of which RIM-ANNA, the vassal-prince of **Gabal**, writes to the Egyptian king Amenôphis (IV.), that “*the ships of the men of Zenar, Heyrent, and **Zidon**, all who are in the land of the Amorites, are attacking me.*”

It was by Phœnician agency that the ships of **Solomon** were built and manned, sailing from **Ezion-Geber**, in the gulf of *Arabia*, to **Ophir**; and it was with the Phœnician traders that the vessels of Solomon sailed for **Tarshish**. The great

1 Kin. 9. 26-28;
& 10. 22.

protection of the Phœnicians was their ships. On the approach of the armies of Assyria against **Tyre** or **Zidon**, the kings at once took to their ships and fled to Cyprus. The wealth of Tyre truly lay in her ships, as

so graphically described by Ezekiel. The Assyrians

Ezek. 27. were not a maritime people : but in order to finally crush the Chaldean tribes supporting **Merodach-Baladan**, who

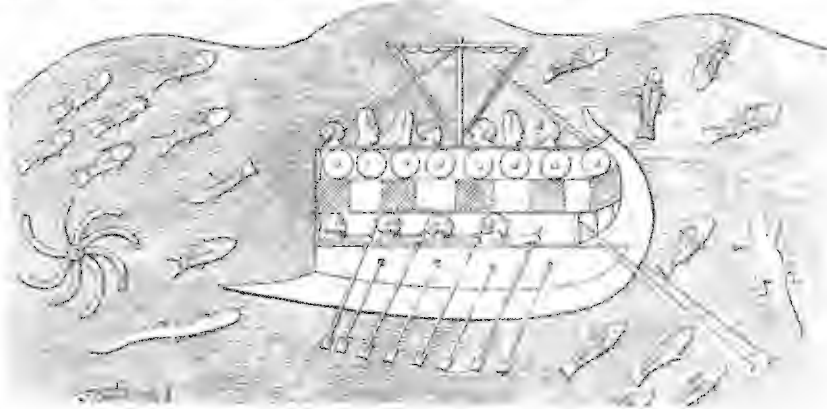
lived on the shores of the Persian Gulf, near the mouth of the *Karûn*,

Sennacherib employed Phœnicians and Yavnanā'a (Cypr-

2 Kin. 20. 12. iote Greeks) to build ships for him. We give, page 196,

a representation of one of these vessels of war. It

bears a close resemblance to the Phœnician and Greek vessels figured on coins. Like the other sculptures of Sennacherib, the slab is unhappily much injured : but enough remains to show that the vessel is a bireme with two decks, on the upper of which are the warriors, with their shields hanging over the side, while the oarsmen sit on the lower. eight on a side. The crab catching the fish is a humorous touch.



EXEMPLES OF THE ASSYRIANS IN THEIR SHIPS.

[From Kuenigk.]

On the Taylor cylinder (see page 187), Sennacherib has thus described the campaign in which these vessels were employed :—

"In my sixth expedition, the remnant of the men of Beth-Jakin, who had run like wild asses before my strong weapons, took all the gods of their country out of their sanctuaries, and crossed the Great Sea of the Sunrising (*the Persian Gulf*), and took up their abode in the town of Nagitu in **Elam**. On ships of Hatti-land I crossed the sea : I took Nagitu [and] Nagitudi'bina, besides Hilma, Pillau, and Hupapanni, districts of Elam ; the men of Beth-Jakin, with their gods, and the men of the king of Elam I carried off and left not one escaped. I embarked them in the ships, and took them over to the other shore, and made them take the road to Assyria. The towns in those districts I wrecked, razed, consumed with fire, turned into mounds and rubbish-heaps." (Taylor Cyl., col. iv. 24 sqq.)

Monolith with Sculptured Portrait of Esarhaddon, King of Assyria.

Circ. 681-668 B.C.

THIS monument was discovered in the ruins of *Singurli*, north of **Antioch**, in the Taurus range, which represents the ancient city Sam'al, the capital of a Hittite, and afterwards of an Aramean, kingdom. Upon the front of the monolith we have a representation of **Esarhaddon** in his royal robes, with two figures at his feet. The first of these is a negro, whose hands and feet are bound with fetters, and who kneels in a suppliant attitude before the king. This, the inscription informs us, is

2 Kin. 19. 9. **Tirhakah**, king of Egypt and Ethiopia, while the standing figure is probably the king of Sam'al. In front of the king's head are a number of figures of the gods invoked in the inscription **Bel, Rimmon, Merodach**, and the goddess Ishtar (**Ashtoreth** *cf.* pages 153-154), represented as standing on the backs of animals.

The inscription is of great importance, as it relates the defeat of **Tirhakah** by the Assyrians, and the siege and capture of **Memphis** (**Hos. 9. 6**, Heb. *Moph*, **Isa. 19. 13** **Noph**), and enables us to identify **Esarhaddon** with the *cruel lord and fierce king* of Isaiah's prophecy. The description which the king gives of the campaign is short but graphic:—

As for **Tirhakah**, king of Egypt and Ethiopia, the favourite (*lit. protégé*) of their great deity, from Iskhupru to Memphis his royal city, a march of fifteen days, daily without ceasing great numbers of his warriors I slew; and himself five times with arrow [and] spear I struck with deadly stroke. Memphis, his royal city, in half a day with war engines I besieged, captured, wrecked, razed, burned with fire.

The Babylonian Chronicle informs us that the capture of Memphis took place on the 12th Tammuz (June-July), in the 10th year (*i.e.* B.C. 670).

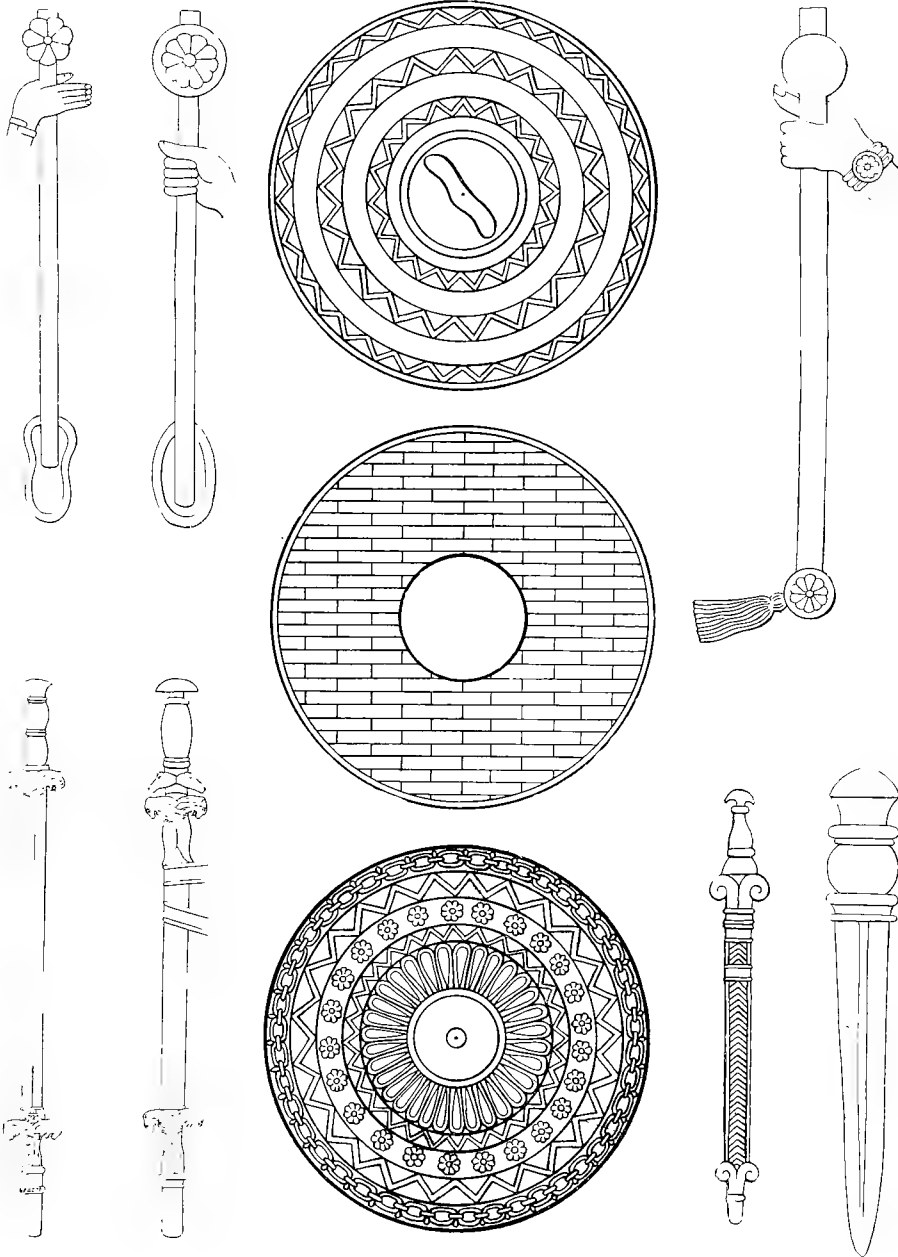
In this inscription Esarhaddon styles himself
Isa. 11. 11. *king of Egypt (Muzur: cf. the Hebrew, Mizraim), Pathros (Path-ris), "the South Land, Egyptian Pe-to-res), and Cush (Kūsu).*

The monument supplies an interesting illustration of the custom referred to in Isaiah—*Therefore will I put my ring in thy nose, and my bridle in thy lips*. This cruelty to captives of distinction was much practised by the Assyrian kings, especially **Sargon, Sennacherib, and Esarhaddon**.



Esarhaddon, Spottiswoode.

MONOLITH WITH SCULPTURED PORTRAIT OF ESARHADDON.



ASSYRIAN SWORDS, SHIELDS, AND MACES.

[From the Monuments.]

Assûr-bani-pal, King of Assyria.

(c. 1000-920 B.C.)

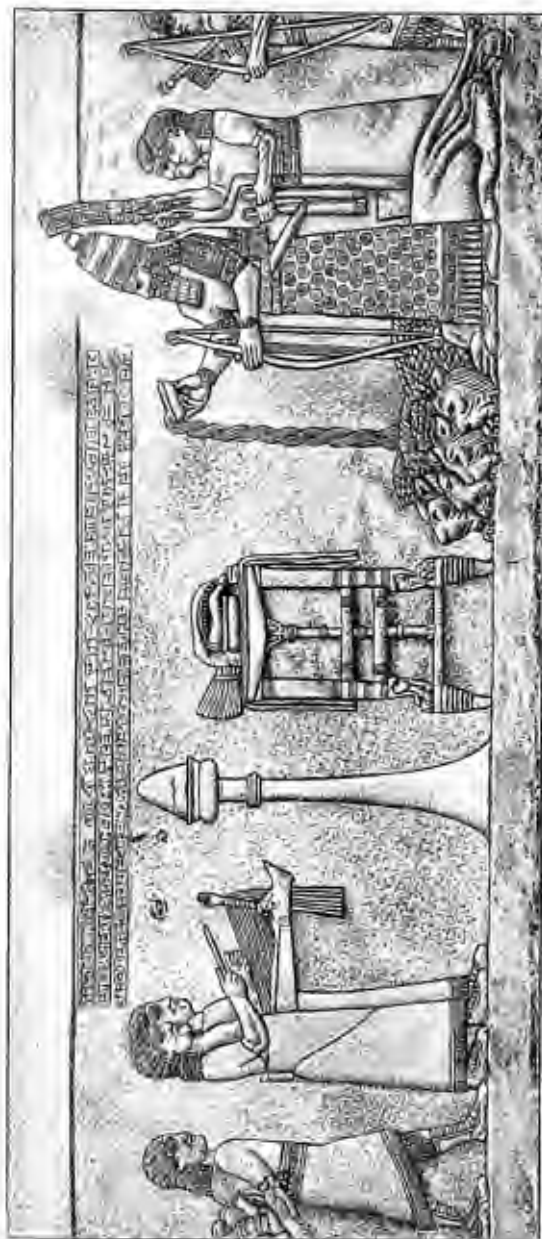
The great and noble **Asnapper** of Ezra 4. 10 is certainly to be identified with Assûr-bani-pal, the son of **Esarhaddon**, who reigned over Assyria with great splendour from 934-920 B.C. He probably, after the example of his grandfather, **Sargon II.** (c. 722), had transported rebels from **Shushan, Elam, Babelonia**, and other places as well as the cities of



ASSÛR-BANI-PAL, KING OF ASSYRIA, IN THE BATTLE OF THE EUPHRATE.

Samaria. The expression used here, "great and noble," is a very remarkable one, as this monarch was certainly the most powerful and magnificent of the kings of Assyria. In the early part of his reign he conquered **Egypt**, capturing **Memphis** and Thebes; while in subsequent years he reduced **Elam** to a tributary state, and reconquered Babelonia after the death of his brother Shamash-shum-ukin.

But Assûr-bani-pal deserves most honour as founder of the royal library which has preserved to us so valuable a collection of the best Hebrew and Assyrian literature. This library contained many *Assyriaca* fables, a large number of which have been recovered by the



ASSUR-BANI-PAL POURING A DRINK-OFFERING OF WINE OVER LIONS SLAIN IN THE CHASE.

The altar with the incense burner (of sacred symbol) beside it, and the vase with the libation (of sacred symbol) to the right.

explorations of Layard, Rassau, and Smith, and are now among the treasures of the British Museum. The foundation of this library was due, not so much to any love of literature on the part of the king, as to a political motive: that, namely, of preventing the young Assyrians from going down to **Babylon** to be educated, where treasonable ideas would be instilled into their minds by the priests of Babylon, who were always in patriotic opposition to **Assyria** (*cf.* 1 Kin. 12, 27). The library was a direct copy of the great library in the temple of **Nebo**, E-Zidda, at Borsippa (*see* pages 169, 203, 219, 221), and was dedicated to that god. The king, however, claimed to be the founder of it; and placed this colophon, as a sort of book-plate, on all the tablets:—

"Palace of Assur-bani-pal, king of the world, king of Assyria, to whom **Nebo** and Tasmu have given a broad ear (*intelligence*): who hath gotten a clear eye (and) the jewel of the scribe's mystery, an art which none among the kings who preceded me had acquired. The wisdom of **Nebo**, even the contents of the inscriptions, as many as had been made, on clay tablets, I wrote, graven, examined (*scr.*), rubbed, divided, and for my own reading laid up in my palace."

The inscription in the field of the second sculpture (*see* Plate facing page 200) reads:—

"I am Assur-bani-pal, king of the world, king of Assyria, on whom **Assur** and **Ishtar** have conferred exalted power. The lions that I killed—the strong bow of **Ishtar**, Lady of Battle, I held upright over them: in drink-offering over them I poured; wine I offered over them."

The mention of "the Bow of **Ishtar**, Lady of Battle," is of considerable interest, as tending to confirm my conjecture (page 40, note) that the jewelled collar which **Ishtar** lifts up in heaven after the Flood is the rainbow. According to one myth, the rainbow is the necklace of **Ishtar**, the goddess of love and motherhood: according to the other, it is the war-bow of **Ishtar**, the goddess of battle. **Iris**, the goddess of the rainbow, is associated with **Aphrodite** (**Ishtar**) in *Homer* (*ill.* 5, 353 *sqq.*). On the other hand, in the old Aryan mythology, the rainbow is the war-bow of **Indra**, which he hangs up in heaven after vanquishing the storm-demons.



SPHINX, DISCOVERED IN RUINS OF PALACE, NIMRUH.

Assur-bani-pal and his Queen Banqueting in the Garden.

This fine sculpture, from the palace of Assur-bani-pal at **Nineveh**, illustrates in a remarkable manner the banquets given to **Ahasuerus** by **Esther**. The discoveries of M. Botta at *Khorsabad*, the palace of



ASSUR-BANI-PAL AND HIS QUEEN BANQUETING IN THE GARDEN.

Sargon II. (100-722 *cf.* page 185), have shown that to each of the three houses of the queens were attached gardens; and we may infer the same in the case of the harem of the palace of Assur-bani-pal at **Nineveh**. In one of these gardens the queen is giving a banquet to the king. The king has laid aside his arms, perhaps having just returned from a lion hunt, and is resting upon a couch. Eunuchs and a harper are in attendance; and the head of the slain king of **Elam** hangs from one of the trees. Like those of the Book of **Esther**, this is a "banquet of wine" (*Esth.* ii. 4; 7, 14).

(Whatever may be thought of the historical character of the Book of **Esther**, it is certain that, as Professor Driver has remarked, "the writer shows himself well informed on Persian manners and institutions." It is, therefore, quite open, even to a critic who regards the story as a romance rather than a history, to make comparisons of the kind here suggested.)

ANCIENT MONUMENTS OF THE PERIOD OF THE CAPTIVITY OF JUDAH.

India House Inscription of Nebuchadnezzar II. (the Great), King of Babylon.

(B.C. 605-561.)

THIS inscription, which was found among the ruins of **Babylon**, is now in the India Office. It consists of six columns of archaic writing in excellent preservation. It contains the name and titles of **Nebuchadnezzar II.**, the son of Nabopolassar, and a record of all the great public works he undertook during his long reign for the improvement of Babylon. It gives an account of the rebuilding of more than twenty temples in Babylon and Borsippa, of the strengthening of the fortifications of the city, and of the making of the great quays beside the river.

The inscription thus shows us that the question of the Babylonian king, *Is not this great **Babylon** that I have built?* involves no exaggeration:

for the king certainly rebuilt not only the city of Babylon,
Dan. 4. 30. but almost every great temple and public building in
Babylonia. Hardly a single mound throughout the whole of the land has
been opened in which bricks bearing the name of this great king have not
been found. They are mostly cemented with bitumen (*kupru*), the
“slime” of Gen. 11. 3.

Among the works recorded here the principal is the restoration of the two great national temples—that of **Nebo** at Borsippa, called E-ZIDDA, *i.e.* *The lasting house*, and the great temple of Bel Merodach

in Babylon, called E-SAG-ULLA, *i.e.* *The house of the lofty head* (pages 210, 220) — on the bricks of this great builder, of which we give a specimen,



RECTANGULAR BRICK OF NEBUCHADNEZZAR II

Presented by A. H. Kirk, British Museum, from Babylon, from E-Sag-ulla, in Buzza, 2600, 2610, 2620, 2630, 2640, 2650, 2660, 2670, 2680, 2690, 2700, 2710, 2720, 2730, 2740, 2750, 2760, 2770, 2780, 2790, 2800, 2810, 2820, 2830, 2840, 2850, 2860, 2870, 2880, 2890, 2900, 2910, 2920, 2930, 2940, 2950, 2960, 2970, 2980, 2990, 3000, 3010, 3020, 3030, 3040, 3050, 3060, 3070, 3080, 3090, 3100, 3110, 3120, 3130, 3140, 3150, 3160, 3170, 3180, 3190, 3200, 3210, 3220, 3230, 3240, 3250, 3260, 3270, 3280, 3290, 3300, 3310, 3320, 3330, 3340, 3350, 3360, 3370, 3380, 3390, 3400, 3410, 3420, 3430, 3440, 3450, 3460, 3470, 3480, 3490, 3500, 3510, 3520, 3530, 3540, 3550, 3560, 3570, 3580, 3590, 3600, 3610, 3620, 3630, 3640, 3650, 3660, 3670, 3680, 3690, 3700, 3710, 3720, 3730, 3740, 3750, 3760, 3770, 3780, 3790, 3800, 3810, 3820, 3830, 3840, 3850, 3860, 3870, 3880, 3890, 3900, 3910, 3920, 3930, 3940, 3950, 3960, 3970, 3980, 3990, 4000, 4010, 4020, 4030, 4040, 4050, 4060, 4070, 4080, 4090, 4100, 4110, 4120, 4130, 4140, 4150, 4160, 4170, 4180, 4190, 4200, 4210, 4220, 4230, 4240, 4250, 4260, 4270, 4280, 4290, 4300, 4310, 4320, 4330, 4340, 4350, 4360, 4370, 4380, 4390, 4400, 4410, 4420, 4430, 4440, 4450, 4460, 4470, 4480, 4490, 4500, 4510, 4520, 4530, 4540, 4550, 4560, 4570, 4580, 4590, 4600, 4610, 4620, 4630, 4640, 4650, 4660, 4670, 4680, 4690, 4700, 4710, 4720, 4730, 4740, 4750, 4760, 4770, 4780, 4790, 4800, 4810, 4820, 4830, 4840, 4850, 4860, 4870, 4880, 4890, 4900, 4910, 4920, 4930, 4940, 4950, 4960, 4970, 4980, 4990, 5000, 5010, 5020, 5030, 5040, 5050, 5060, 5070, 5080, 5090, 5100, 5110, 5120, 5130, 5140, 5150, 5160, 5170, 5180, 5190, 5200, 5210, 5220, 5230, 5240, 5250, 5260, 5270, 5280, 5290, 5300, 5310, 5320, 5330, 5340, 5350, 5360, 5370, 5380, 5390, 5400, 5410, 5420, 5430, 5440, 5450, 5460, 5470, 5480, 5490, 5500, 5510, 5520, 5530, 5540, 5550, 5560, 5570, 5580, 5590, 5600, 5610, 5620, 5630, 5640, 5650, 5660, 5670, 5680, 5690, 5700, 5710, 5720, 5730, 5740, 5750, 5760, 5770, 5780, 5790, 5800, 5810, 5820, 5830, 5840, 5850, 5860, 5870, 5880, 5890, 5900, 5910, 5920, 5930, 5940, 5950, 5960, 5970, 5980, 5990, 6000, 6010, 6020, 6030, 6040, 6050, 6060, 6070, 6080, 6090, 6100, 6110, 6120, 6130, 6140, 6150, 6160, 6170, 6180, 6190, 6200, 6210, 6220, 6230, 6240, 6250, 6260, 6270, 6280, 6290, 6300, 6310, 6320, 6330, 6340, 6350, 6360, 6370, 6380, 6390, 6400, 6410, 6420, 6430, 6440, 6450, 6460, 6470, 6480, 6490, 6500, 6510, 6520, 6530, 6540, 6550, 6560, 6570, 6580, 6590, 6600, 6610, 6620, 6630, 6640, 6650, 6660, 6670, 6680, 6690, 6700, 6710, 6720, 6730, 6740, 6750, 6760, 6770, 6780, 6790, 6800, 6810, 6820, 6830, 6840, 6850, 6860, 6870, 6880, 6890, 6900, 6910, 6920, 6930, 6940, 6950, 6960, 6970, 6980, 6990, 7000, 7010, 7020, 7030, 7040, 7050, 7060, 7070, 7080, 7090, 7100, 7110, 7120, 7130, 7140, 7150, 7160, 7170, 7180, 7190, 7200, 7210, 7220, 7230, 7240, 7250, 7260, 7270, 7280, 7290, 7300, 7310, 7320, 7330, 7340, 7350, 7360, 7370, 7380, 7390, 7400, 7410, 7420, 7430, 7440, 7450, 7460, 7470, 7480, 7490, 7500, 7510, 7520, 7530, 7540, 7550, 7560, 7570, 7580, 7590, 7600, 7610, 7620, 7630, 7640, 7650, 7660, 7670, 7680, 7690, 7700, 7710, 7720, 7730, 7740, 7750, 7760, 7770, 7780, 7790, 7800, 7810, 7820, 7830, 7840, 7850, 7860, 7870, 7880, 7890, 7900, 7910, 7920, 7930, 7940, 7950, 7960, 7970, 7980, 7990, 8000, 8010, 8020, 8030, 8040, 8050, 8060, 8070, 8080, 8090, 8100, 8110, 8120, 8130, 8140, 8150, 8160, 8170, 8180, 8190, 8200, 8210, 8220, 8230, 8240, 8250, 8260, 8270, 8280, 8290, 8300, 8310, 8320, 8330, 8340, 8350, 8360, 8370, 8380, 8390, 8400, 8410, 8420, 8430, 8440, 8450, 8460, 8470, 8480, 8490, 8500, 8510, 8520, 8530, 8540, 8550, 8560, 8570, 8580, 8590, 8600, 8610, 8620, 8630, 8640, 8650, 8660, 8670, 8680, 8690, 8700, 8710, 8720, 8730, 8740, 8750, 8760, 8770, 8780, 8790, 8800, 8810, 8820, 8830, 8840, 8850, 8860, 8870, 8880, 8890, 8900, 8910, 8920, 8930, 8940, 8950, 8960, 8970, 8980, 8990, 9000, 9010, 9020, 9030, 9040, 9050, 9060, 9070, 9080, 9090, 9100, 9110, 9120, 9130, 9140, 9150, 9160, 9170, 9180, 9190, 9200, 9210, 9220, 9230, 9240, 9250, 9260, 9270, 9280, 9290, 9300, 9310, 9320, 9330, 9340, 9350, 9360, 9370, 9380, 9390, 9400, 9410, 9420, 9430, 9440, 9450, 9460, 9470, 9480, 9490, 9500, 9510, 9520, 9530, 9540, 9550, 9560, 9570, 9580, 9590, 9600, 9610, 9620, 9630, 9640, 9650, 9660, 9670, 9680, 9690, 9700, 9710, 9720, 9730, 9740, 9750, 9760, 9770, 9780, 9790, 9800, 9810, 9820, 9830, 9840, 9850, 9860, 9870, 9880, 9890, 9900, 9910, 9920, 9930, 9940, 9950, 9960, 9970, 9980, 9990, 10000.

Nebuchadnezzar is styled the patron of both these temples. The inscription, like others of the same pious monarch, closes with a prayer :—

" To **Merodach**, my Lord, I prayed, I lifted up my hands. 'Merodach, Lord, wisest of gods, glorious prince.' Then it was who madest me, and with the sovereignty of all mankind didst invest me. Like dear life I love thy lofty image : above thine own city **Babylon**, I have adorned no town in any place. Like as I love the fear of Thy Godhead, [and] regard Thy Lordship, sustain Thou the lifting up of my hands ; hear my prayer : I am the petion king that rejoiceth Thine heart : the prudent minister, the patron of all thy cities. By Thy command, O merciful Merodach, may the house I have built endure for ever : may I be satisfied with the fulness of it : and therein may I come to gray hairs, [and] be satisfied with children. May I receive therein the rich tribute of the kings of the regions of all mankind : from horizon to zenith—the places of the rising sun—may I own no enemy, have none to make me afraid. Let my offspring therein rule the black-headed folk for ever more."

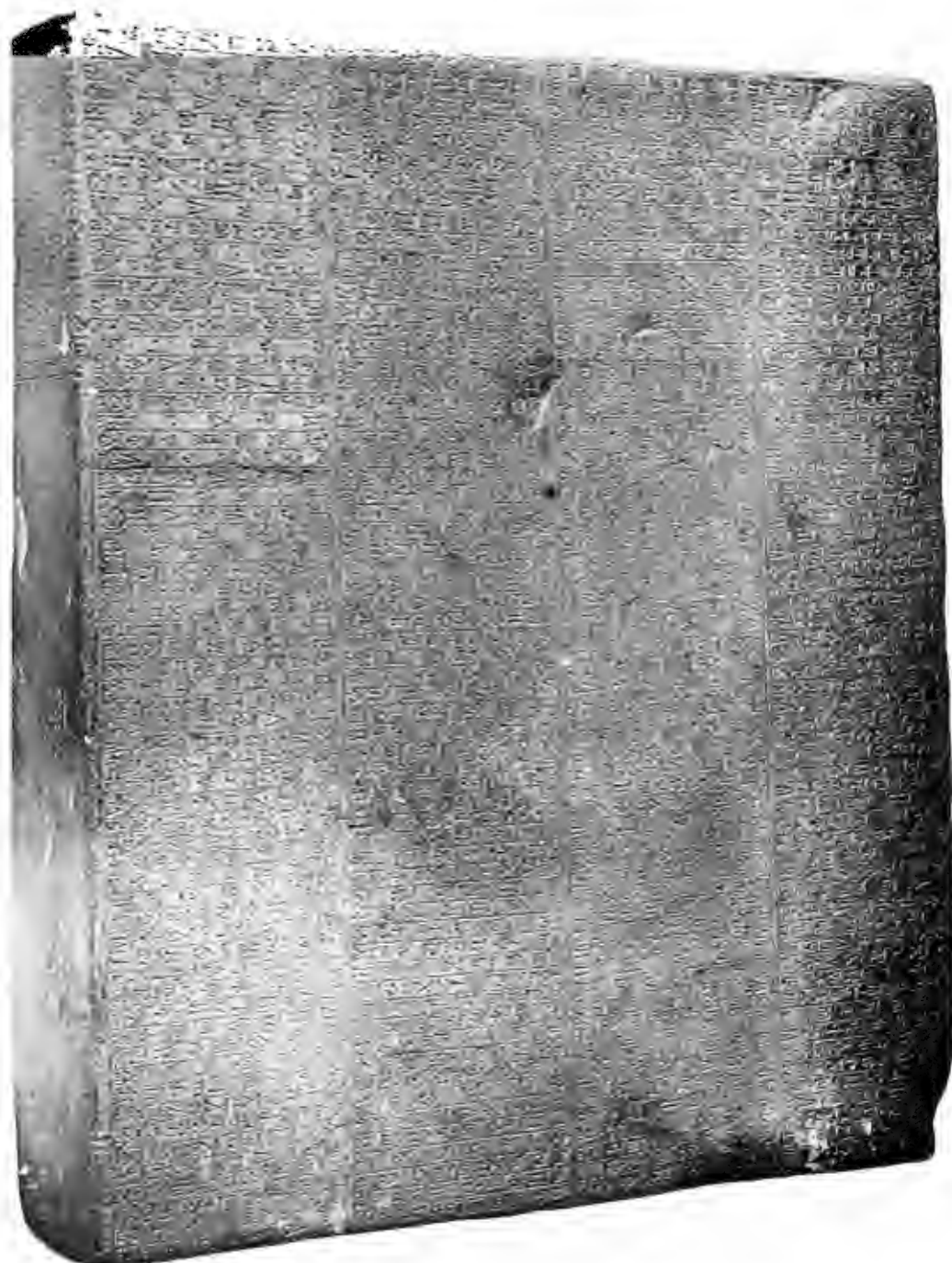
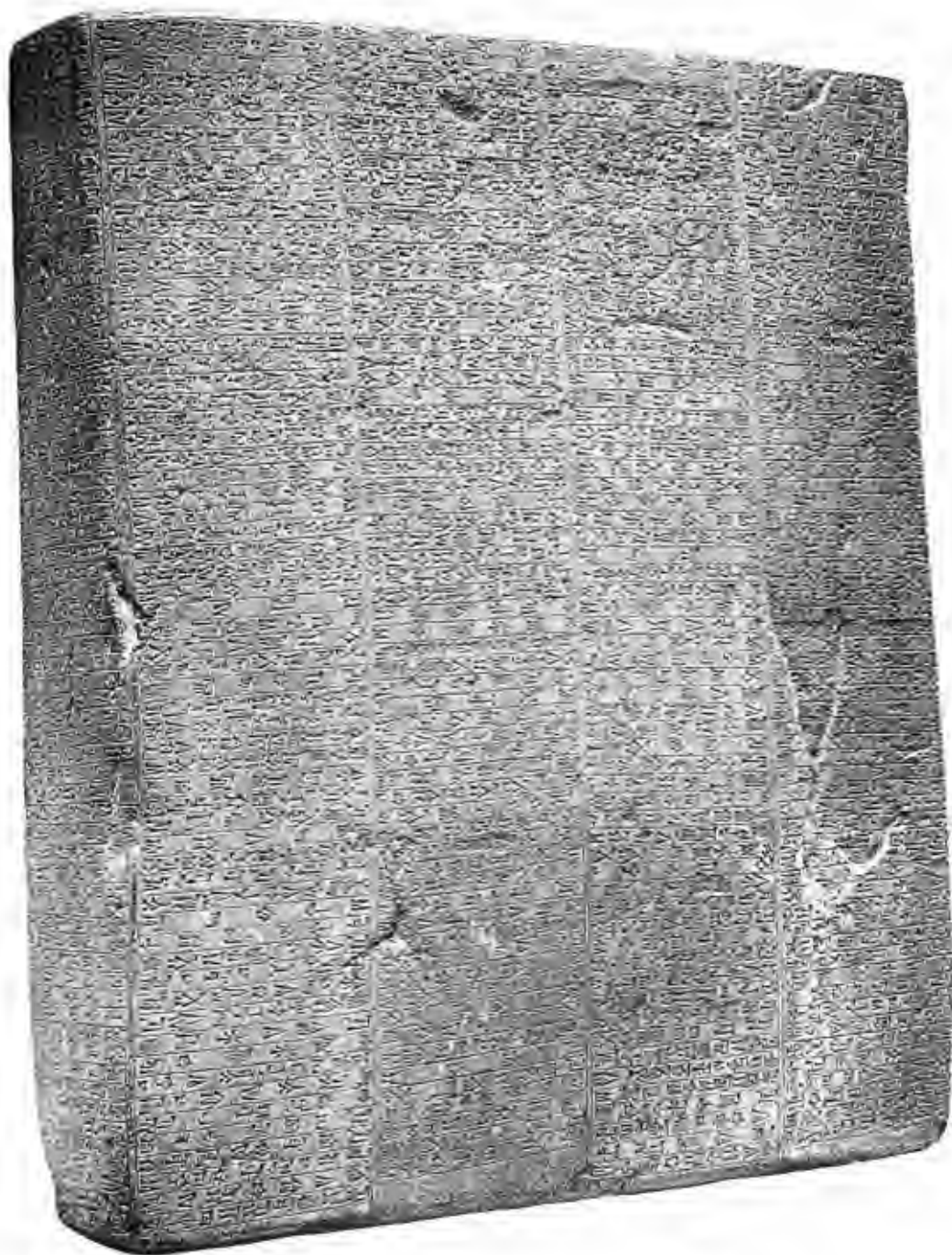


Fig. 2. Sin-ea-house.

IN-EA-HOUSE INSCRIPTION OF NEBUCHADNEZZAR II.

The king of Babylon who destroyed Jerusalem and deported the Jews to Babylon, c. 586 B.C.



Kyle & Spall (1900, pl. 1)

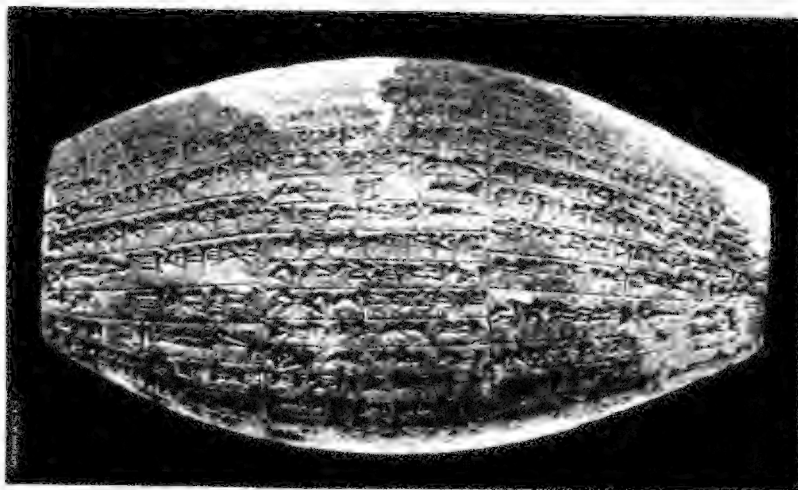
INDIA HOUSE INSCRIPTION OF NERUCHADNEZZAR II.

The King of Babylon who destroyed Jerusalem and deported the Jews to Babylonia, c. 586.

Cylinder with Inscription of Nebuchadnezzar II. (the Great).

THIS finely moulded and well-written cylinder, which is now in my own collection, records the restoration of E-BARRA, the Temple of the Sun at the ancient Sippara (*see* page 155). It is the most perfect of several which were disinterred from the ruins at *Abû Habbeh*; and duplicates of it exist in the New York Museum of Art and in the British Museum. The script is archaic Babylonian. It was customary to bury such documents in the foundations of temples; much as we deposit newspapers and other articles under the foundation stones of public buildings at the present day (*see* pages 207, 210, 211).

The large space occupied by accounts of building and rebuilding temples and palaces in the inscriptions of this great king
Cf. 1 Kings 5-8. illustrates the narrative of the similar works of Solomon. Here, also, the completion of the temple is followed by the king's prayer, as in the case of the Israelitish monarch.



CYLINDER WITH INSCRIPTION OF NEBUCHADNEZZAR II, THE GREAT

The following is a version of the text, which, as will be seen, presents many striking parallels to the phraseology of Scripture:—

"**Nebuchadnezzar**, the king of *ni-ni-ru-sa-in*, the humble, the lowly, who hath knowledge of the gods, worship of the gods, who loveth justice and righteousness, who seeketh after him, who putteth in the mouth of the people the fear of the mighty gods, who setteth in order the temples of the gods, who keepeth up *E-SAGILLA* and *E-ZIDURRA* *see pages 180, 200, 203, 210, 221*, the true son of Nabopolassar king of **Babylon**, am I.

When Merodach, the mighty Lord, to the lordship of the land lifted me up, and called me an exalted name that I might keep up the cities and repair his temples—(At that time, *EDURRA*, the House of the Sun in Sippara, which had fallen into decay long before my time, was like unto a ruinous heap.) **SHAMASH**, the mighty Lord, to no former king had shown favour and bidden him to rebuild it. I the prayerful, the wise, the suppliant, the worshipper of His Godhead, on the building up of that House my heart bestowed itself. I wanted for Shamash, I lifted up my hands, I prayed to Shamash for the building up of that House. *EDURRA* I brought Him, and Shamash, the mighty Lord, accepted the lifting up of my hands and hearkened unto my prayers. I built up that House, the shrine of Shamash, **Rimmon**, and **Merodach**, I decorated Shamash, **Rimmon** and **Merodach**, for the building up of the House. *EDURRA*, I replaced abiding *ance* in my mind. For Shamash the Lord, the Judge, supreme of heaven and earth, the mighty warrior, the glorious hero, the Lord who ordereth right the decisions of justice, the mighty Lord, my Lord, His House *EDURRA* in Sippara with gladness and shouting for joy I rebuilt.

"O Shamash, mighty Lord, when Thou joyfully enterest *EDURRA*, the shining House, rightly regard the costly work of my hand and let blessings for me be on Thy lips! by Thy just command let me be satisfied with offspring! let mine ear of clay and a sure throne be granted me! my shepherding is long lengthening out for ever! A righteous sceptre, a good shepherding, a just staff of rule prosper me, the people, whom my kingdom for ever! Amid the noise, weapons, the onset of battle, overshadow Thou my people! O Thou, O Shamash, be judgment and crown rightly answer me! by Thy glorious Word, which cannot be made void, may my weapons attack (and) strike home, (and) the weapons of my foes may they dash in pieces!"

Cameo Portrait of Nebuchadnezzar II.



THIS snake-looking head is engraved on a black stone. The circular inscription in Babylonian characters reads: ANA MARDUG BELISHU NABU-KUDURRI-USUR SHAH BABEL ANA DYLATISHU DUSHU *To Merodach, his Lord, Nebuchadnezzar, king of Babylon, for his own life gave this.* The cameo was thus a votive offering, probably

presented in the great temple of *E-SAGILLA* at Babylon.



..... Line of inscription on the edge four inches thick



BRONZE

Discovered by Mr. Rossm in a mound near the Nubian, used as a doorstop at the grand entrance to a temple. Only one half was recovered (about a foot in length); the bronze door (?) having been cut in two at a later date and placed in the position as shown.

On the ring is a dedication by Nubnehadmetzar to the god Nub.

Inscription from the Four Clay Cylinders of Nabium-nâ'id or Nabonidus, mentioning the King's Son Bêlu-sharra-usur, or Belshazzar.

Found at the corners of the Temple of SIN, the Moon-god, at Muqayyar, the ancient Ur of the Chaldees.

(For the original text see *Cuneiform Inscriptions of Western Asia*, Vol. I., Plate 68, No. 1.)

Translation.

NABONIDUS, king of **Babylon**, Supporter of E-SAGIL-A and E-ZIDA,² the Worshipper of the mighty Gods, am I. E-LUGAL-GAR-SIDU,[†] the step-tower of E-GISHSHIR-GAL at **Ur**, which UR-BAU a king of old did build but finished not; DUN-UR his son the work of it did finish. (from the name-inscriptions) of UR-BAU and DUN-UR his son I learned that UR-BAU did build that step-tower, but finished it not; DUN-UR his son the work of it did finish;) —of late that step-tower had gone to decay; therefore, on the old foundation which UR-BAU and DUN-UR his son had made, that step-tower with asphalt and burnt brick, as of old, the construction of it I



CLAY CYLINDER OF NABONIDUS, KING OF BABYLON
(B.C. 556-538), mentioning his son Belshazzar.

Ps. 95. 3;

Ps. 136. 2.

undertook, and for SIN, the Lord of the Gods of Heaven and Earth, the King of the Gods, the God[§] of the Gods that inhabit great Heaven, the Lord of E-GISHSHIR-GAL which is within **Ur**, my Lord, I founded and built it.

The great temples of **Bel** and **Nebo**, at Babylon and Borsippa respectively

[†] Sumerian name of the gradiform tower, meaning *House of directing the king's council*, i.e., the place where the king received oracles, omens, etc., in dreams, and from the priestly astrologers attached to the temple. (The sign GAR in the third character of the name is probably phonetic; cf. Brannow, Nos. 5510, 5515, for similar instances of an inserted phonetic in a compound character.) The temple itself was called E-GISHSHIR-GAL, *House of the Great Light* (i.e. the Moon).

² *Munû*, an Assyrian loan-word from the Sumerian mu-nan, literally "name-writing" = *Chaldean mag. sha* or *mag. sha*.

[§] Not an inadvertent repetition, as Peiser suggests, but the plural "gods" used for "god," as in the Tell el-Amarna tablets, and throughout the Old Testament.

Cf. **1 Kings 8.** O SIX, Lord of the Gods, King of the Gods of Heaven and Earth,
22 God* of the Gods that inhabit great Heaven! when thou joyfully
 interest into that House, may the good done to E-SAGIL, E-ZIDA, E-GISH-SHIR-GAL, the
 Houses of Thy great Godhead, be upon Thy lips! and the Fear of Thy
Jer. 31. 33; great Godhead in the heart of its their† people‡ do Thou implant!
Ps. 132. 9. let them not sin against Thy great Godhead! like that of Heaven, let
Ps. 132. 14. their *the temples'* foundation stand fast! As for me, NABONIDUS king
1 Kings 3. 11. of **Babylon**, from sinning against Thy great Godhead save me! a life of
1 Chron. 29. 19. for days for a boon grant Thou! And as regards **Belshazzar** the eldest
 son, the issue of my bowels, implant in his heart the Fear of Thy great
 Godhead! let him not take to sinning! let him be satisfied with fulness of life!

Inscription on a Clay Cylinder of Nabonidus.

*Found in the Ruins of the Temple of SHAMASH, the Sun-god, at ARÛ
 HABBAH, the Ancient Sippura, and now in the British Museum.*

To readers of cuneiform who are already familiar with the inscriptions of **Nebuchadnezzar** the Great, this inscription presents little difficulty. I have translated it from the original text, as published in *The Cuneiform Inscriptions of Western Asia*, Vol. V., Plate 64. There is a good German version by F. E. Peiser in Schrader's *Keilschriftliche Bibliothek*, Band III., 2 Hälfte.

Translation.

I am NABONIDUS, the great king, the powerful king, the king of the world, the king of Babylon, the king of the Four Quarters,† the Supporter of E-SAGIL and E-ZIDA, whose lot SIX and NIN-GAL, while he was yet in the bowels of his mother, to the lot of sovereignty allotted, the son of Nabû-balâtsu-aqi, the wise Prince, the Worshipper of the great Gods.

Jer. 1. 5
Isa. 49. 1, 5.

Gen. 11. 31.

Jer. 7. 12, 14.

2 Sam. 7. 13;
1 Kings 5. 5.
Zech. 1. 16.

Cf. **1 Kings 3.**
5.

Zech. 1. 8 *qtp.*

E-GUL-ĜUL,§ the House of SIX, which is within the city of HARRAN, which from everlasting SIX the mighty Lord had dwelt in as the abode of His heart's delight, against that city and House His heart was angered, and He caused the UMMAN-MANDA¶ folk to make a raid, and He destroyed that House and brought it to ruin. In my righteous reign, **Bel** the great Lord, in love for my kingship, unto that city and House graciously turned took pity on it. In the beginning of my eternal kingship, He caused me to see a vision. **Merodach** the great Lord and SIX the Light of Heaven and Earth did stand on each side of me. **MERODACH** spake with me: "Nabonidus king of Babylon with thy riding-horse? carry bricks; build up E-ĜUL-ĜUL; and make SIX the

* Literally, "gods." See note § on page 207.

† *i.e.* the priests and dependents of the temples. The plural pronoun "their" seems right. (Read UN-MESH-SHU-UN for UN-MESH-SHU.)

‡ *i.e.* of the world. — The Chinese say *si fang*, "the Four Quarters" (or Points of the compass), for "everywhere," "the world."

§ Sumerian = *House of Festivities*.

¶ The "Mages" of Astyages who appear to have been Iranian Scythian. *Cf.* Jer. 4—6; Herodotus 1. 103 sqq.

great Lord to inhabit his own dwelling within it !” Reverently I spake unto the Lord of the Gods MERODACH : “ That House which Thou hast commanded to build, the Umman-Manda folk have encompassed it, and their forces are strong.” But MERODACH spake with me : “ The Umman-Manda which thou hast mentioned,—they, their country, and the kings that marched with them, are no more !” In the third year when it came, they (*i.e. the two*

Isa. 44. 28.

Herod. i. 46.

Dan. 2. 2 ; 4. 5 ;

5. 6, 9 ; 10. 16.

Ps. 132. 1 5.

the land of **Gaza**, on the border of the land of **Egypt**, from the Upper Sea beyond the **Euphrates** unto the Lower Sea, the kings, princes, governors (*shakkanaakki*), and my numerous troops which **SIN**, **SHAMASH**, and **ISHTAR**, my Lords, did lend

Cf. Deut. 23. 14 ; (*or* entrust to me ; to build **E-GUL-GUL** the House of **SIN** my Lord,

Exod. 14. 19 ;

Exod. 33. 14 ;

Deut. 31. 6.

ASSURBANIPAL king of Assyria son of **Esarhaddon** king of Assyria, a Prince my predecessor, had built. In an auspicious month, on a favourable day, which in a vision **SHAMASH** and **Rimmon** appointed me, by the wisdom of **IA** and

Exod. 31. 3 *sqq.*

Merodach, with exorcisms (*or* magical rites), by the art of the God **LIBIT** ?, the Lord of foundations and platforms (*or* substructures), with silver, gold, precious stones, yield of the forest, scented growths, cedar, amid rejoicings and festivities over the foundation-record of **ASSURBANIPAL** king of Assyria (who discovered the foundation-record of **Shalmaneser** son of **ASSUR-NÂSIR-PAL**), the foundation of it I laid and made firm its platform. With spirits, wine, oil, honey, its wall I moistened and sprinkled its woodwork (*or* basement).^{*} More than the kings my fathers (had done), I made strong its fabric, and cunningly wrought the work of it. That temple, from its foundation to its roof, I built anew, and finished the work of it. Beams of tall

1 Kings 5. 8 *sqq.*

1 Kings 6. 20-22.

cedars, the growth of Mount Amanus,[†] I stretched over it (*for* the roof) ; doors of cedar, whose smell was sweet, I fastened in its gates. With silver and gold I overlaid its brick chamber (*or* ground-floor room ?), and made it shine like suns. A wild-bull of gleaming alabaster (? ,[‡] thrusting away my foes, as a present ?) I set up in the cell thereof ; two *Lachmu*'s of electrum (?), overwhelming my enemies, in the eastern gate on the right and left I fixed.

The hand of **SIN**, **NINGAL**, **NUSKU**, and **SA-DARA-NUNNA**, my Lords, from

2 Sam. 6. 12-17.

Ps. 132. 13, 14.

1 Kings 8. 5.

Babylon my royal city I took, and with rejoicings and festivities made them inhabit therein a dwelling of heart's delight. Pure sacrifices of lambs, a multitude, before them I offered, and presented to Them my gifts. **E-GUL-GUL** the ancient I filled, and the city of Harra to its entire extent,—like the New Moon I made its splendour to shine.

O **SIN**, King of the Gods of Heaven and Earth, apart from Whom

Ps. 127. 1.

Ps. 132. 8.

city and land are neither founded nor restored ! when Thou enterest into **E-GUL-GUL**, the House of Thy magnificent abode, may the good done to the city and to that House be upon Thy lips ! let the Gods that inhabit

Tarahhu, cf. אֲרוֹחַ 'arûhâ, pole, lath.

[†] Assyrian *Ha-ma-na*.

[‡] Assyrian *zahalu* is probably from Sumerian **ZA-GAL**, "glistening stone" (**ZA** = *abnu* ; **GAL** = **GASH** = **GUSH**, "flashing," "glancing," etc., cf. **PAP-GAL** and **ZA-GASH**, "glance" (?); **GUSH-KIN**, "gold"; **GAL-BI**, "ice"). The same root may be involved in **GASH-MAR** = Heb. חֶשְׁמַל, Ezek. i. 4, 27, whence Assyrian *ashmarû*, "electrum," or some other bright metal.

S 7986.

Heaven and Earth bless the House of SIN the Father That begot Them ! me Nabonidus king of **Babylon**, the finisher of that House, let SIN the King of the

Hab. 1. 13. Gods of Heaven and Earth with the lifting up of His pure eyes joyfully
Ps. 74. 9 ; behold me, and monthly at rising and setting make my tokens good !
Isa. 44. 25 ; my days may He prolong, my years may He multiply *livhandil* ! may
Ezek. 21. 21. He establish my reign, vanquish my enemies, overthrow my adversaries,
Ps. 89. 20 29, 36 sq. overwhelm my foes ! may NIN-GAL,* Mother of the mighty Gods, before

SIN Her Beloved speak of the good *or* kindly for me ! may SHAMASH, and ISHTAR His (SIN's) bright offspring, to SIN, the Father That begot them, speak of the merit *or* speak friendly for me ! may NUS-KU, the exalted Minister, hear my prayers
or **Zech. 1. 12 ;** and intercede for me !

Dan. 12. 1 ;

Job 1. 6 sqq.

Gen. 28. 18.

The MU-SAR (*i.e.* name-writing, the writing of the name of ASSUR-BANIPAL king of Assyria, I discovered and altered not ; with oil I anointed it, sacrifices of lambs I offered ; with my own MU-SAR I put it and restored it to its place.

For SHAMASH, the Judge of Heaven and Earth, E-BARRA His House, which is within SIPPARA, which **Nebuchadnezzar** a former king rebuilt, after searching for its old foundation-record without finding it ;—that House he rebuilt indeed, but in 45 years that House's walls had fallen. I felt uneasy, was fearful, took alarm, and my countenance was disturbed. When I had brought out Shamash from within it and made Him dwell in another House, that House I pulled down, and I made search for its old foundation-record, and I dug to a depth of 18 cubits, and the foundation-record of NARAM-SIN the son of SARGON, which for 3,200 years no king that preceded me had discovered, SHAMASH the great Lord of E-BARRA,

the House of the dwelling of His heart's delight, permitted me, even me, **1 Kings 6. 1, 37, 38.** to behold. In the month Tishri, in a favourable month, on an auspicious day, which Shamash and **Rimmon** appointed me in a vision, with silver, gold, precious stones, forest growths, even fragrant plants and cedar, with rejoicings and festivities, over the foundation-record of NARAM-SIN the son of SARGON, neither exceeding nor falling short by a finger's breadth, I laid its flooring *or* platform 5,000 stout cedars for its roofing I laid on ; lofty doors of cedar, thresholds, and door-sockets, in its gates I fastened ; E-BARRA, along with Bit-ilu-Azagga (*the Bethel of the God Azagga or transcribed E-LIDIE AZAGGA* its step-tower, newly I built and finished, the work of it the hand of the God SHAMASH my Lord I took, and with rejoicings and festivities I caused Him to inhabit the dwelling of heart's delight within it. The writing of the name of NARAM-SIN the son of SARGON I saw, and altered not, with oil I anointed it ; offerings of lambs I made ; with my own name-inscription I deposited it, and restored it to its place.

O SHAMASH, mighty Lord of Heaven and Earth, the Light of the Gods His Fathers, Issue of the bowels of SIN and NIN-GAL ! when thou enterest into E-BARRA Thy beloved House, when Thou settlest in Thine eternal Sanctuary, me, Nabonidus, king of Babylon, the Prince Thy Supporter, the gladdener of Thine heart, the maker of Thy lofty dwelling-place, -my good works joyfully behold, and daily at Thy rising and setting make my tokens good in Heaven and on Earth *lit.* on the ground ! receive my supplications and hearken unto my praying ! the righteous sceptre and staff of rule which Thou hast placed in my hands, let me carry eternally !

For ANUNITU the Lady of Battle, That beareth bow and quiver, That fulfilleth the command of **Bel** EN-ILU Her Father, That overwhelmeth the foe, That destroyeth the wicked, That marcheth before the Gods, Who at sunrise and sunset maketh my tokens good, E-DU-BAR Her House which is in Sippara of Anunitu,—which for 800 years since SHAGA-SHAUTI-BURASH king of **Babylon**, son of KUDUR-EN-ILU *or* Kudur-Bélu, no king had rebuilt,—its old foundation-record I dug for and discovered : I found it, and over the

foundation-record of Shaga-shalti-Buriash son of Kudur-En.lil I laid its foundation and fixed its flooring (*or* platform). That House I built anew, I finished the work of it. ANUNITU the Lady of Battle, That fulfilleth the command of **Bel** Her Father, that overwhelmeth the foe, that destroyeth the wicked, that marcheth before the Gods, I settled in the dwelling thereof. The continual offerings and the freewill offerings I made larger than heretofore, and established them before Her.

Do Thou, O Anunitu, mighty Dame ! when Thou joyfully enterest into that House, with joy behold my good works, and every month at sunrise and sunset unto Sin the Father That begot Thee present Thou the good (as an offering)!

Whosoever thou art whom the Gods and Shamash shall call to the kingdom, and in whose reign that House decayeth, and who will build it anew, —the MU-SAR, the writing of my name, let him look at and alter not : with oil let him anoint it : offerings of lambs let him offer : along with the MU-SAR, the writing of his own name, let him deposit it, and restore it to its place ! May SHAMASH and ANUNITU hear his prayers, hearken unto his word, walk beside him, overthrow his enemies ! daily unto SIN, the Father That formed Them, may They speak for his good (*or* tell of his goodness)!

Note on the Date of Ḥammurabi, the Amraphel of Gen. 14.

IN another inscription (Br. Mus. 85, 4-30, 2; published by Bezold, P.S.B.A., 1889), after stating that **Nebuchadnezzar**, son of NABOPO-LASSAR (Nabú-ap-lu-u-sur), in the course of his restoration of the temple of the Sun (E-BARRA) at LARSAR (now *Senkerch*), had found the foundation-record or memorial-cylinder (*temenna*) of his ancient predecessor BURNA-BURIASH, but had failed to find the corresponding record of "the ancient king who was before Burna-Buriash," NABONIDUS adds that in the tenth year of his own reign SHAMASH commanded him to restore His Sanctuary again. Winds and storms had wrecked the old clay walls and exposed the old foundations; in consequence of which, NABONIDUS states, "The writing of the name of ḤAMMURABI, the ancient king, who 700 years before BURNA-BURIASH had built E-BARRA and the step-tower over the ancient foundation-record, within it I beheld" (col. II. 10-26).

BURNA-BURIASH is identical with BURRA-BURIASH, king of KARDUNIASH or Babylonia, whose date is determined by his correspondence with Amenophis IV. or CHU-EN-ÂTEN, king of Egypt, circ. 1450 B.C., one of whose daughters was married to the son of Burna-Buriash. (*Cf.* page 83). The father of BURNA-BURIASH, KURI-GALZU, is mentioned by Nabonidus in a cylinder-inscription from **Ur**, now in the British Museum (col. III. 32; see W.A.I. i. 69), and by BURRA-BURIASH in one of the *Tell el-Amarna* letters to Amenophis IV., also in the British Museum. Hence we arrive at 2150 B.C. (1450 + 700) as the approximate date for ḤAMMURABI, the **Amraphel** of Gen. 14.

Inscription of Nabonidus.

*Found at the Mound called the MUJELIBEH, near HILLAH, and now in the
Museum at Constantinople.*

(Published by V. Scheil, *Revue de Trévoux*, etc., Vol. XVIII, Livr. 1 et 2 (Paris, 1899).)

IN this valuable inscription, which is sculptured on a semicircular stele of basalt, NABONIDUS has given us some historical notices of the highest interest, which will be found translated below. Although the upper part of the stele is unfortunately broken away, we know that the Assyrian king, whose destruction of **Babylon** is related in Col. I., must be **Sennacherib**; for we are told that **Merodach**, *i.e.* the image of the god which had been carried off by the conqueror, abode in **Assyria** twenty-one years. Now **Sennacherib** took **Babylon** in the year *b.c.* 689; and if we subtract 21 from this date, we get 668 the first year of SHAMASH-SHÛM-UKÎN (Sammughes, Saosduchinus), which, according to the Babylonian Chronicle B. IV. 34, was the year of MERODACH'S return from **Assyria** to **Babylon**. And further, Col. I. concludes with the statement that the king of ASSYRIA was slain by his own son, which agrees with what the Babylonian Chron. B., the Bible, and BEROSUS, relate of **Sennacherib's** end.

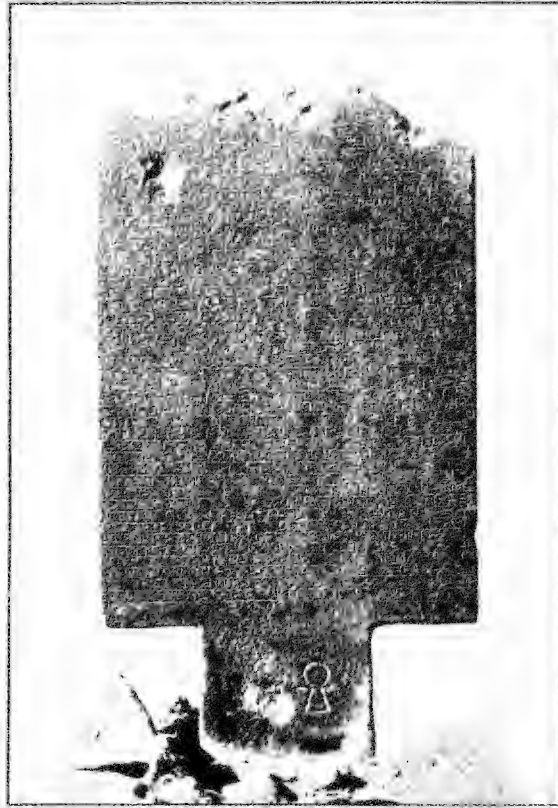
This inscription also enables us to determine precisely the date of the fall of **Nineveh**. In Col. X., it is said that 54 years had elapsed since the ruin of the temple of SIN at HARRAN (**Charran**, Carrhae) by the UMMAN-MANDA or Medes, when NABONIDUS set about restoring it. As he relates elsewhere (see page 208), he was divinely bidden to undertake this work in the first year of his reign (*i.e.* in *b.c.* 559), but was only able to do it three years later, when **Cyrus** had broken the power of the UMMAN-MANDA, *i.e.* in 553. Adding 54 to this date, we get *b.c.* 607 as the year of the fall of **Nineveh**, and the final ruin of **Assyria**.

Col. I. l. 7. To Babylon [he we]nt, he laid the temples in the dust, ruined the sculp-
 Or **Exod. 32. 15,** tures, destroyed the tables of the divine laws; ⁶ took the
 16, 19; hand of the Prince MERODACH, and brought Him to
 Deut. 9. 10, 17, etc. ASSHUR. According to the wrath of the God he did unto

Lu-ludê a loan from the Sumerian BIL-LUDU, divine command, law, or statute, which corresponds to the Chinese *ta-lu*, laws and statutes (Cantonese *fat-lut*).

Col. I.

Cf. Isa. 10. 5. the land. The Prince MERODACH relaxed not his anger ;
Cf. Isa. 10. 25 ; for 21 years in ASSUR He occupied His dwelling-place.
23. 15, 17 ; After days (*i.e. a long while*), the appointed time came :
Jer. 25. 11, 12. then was appeased the wrath of the King of the Gods, the
Cf. Dan. 9. 2, Lords (*sing. ?*) : of E-SAGGAL and BABYLON He was mindful,
17-19 ; —the abode of His Lordship. **The King of Assyria**, who in
Ps. 74. 2. **Merodach's** wrath had wrought the ruin of the land,—the
Cf. Isa. 10. 5. son, the issue of his own body, with the sword smote him :
2 Kings 19. 37.



FLAT SIDE OF THE STELE OF NABONIDUS

Col. II.

Ruin of Assyria as a helper He (*Merodach ?*) gave him
by the Medes and (*Nabopolassar ?*), as an ally. He made him possess. The
Babylonians. king of the UMMAN-MANDA, who had not an equal, he sub-
Cf. Herodotus dued ; at his bidding he made him march to his assistance.
I. 103 sqq. [Above and below, [right] and left, like a flood he over-
 whelmed : he avenged **Babylon** ; he multiplied corpses (*lit.*
 bones). The king of the UMMAN-MANDA, the fearless, ruined all the temples of
 the god(s) of the land of **Assyria** ; and the cities on the border of the land of **Accad**,
 which had revolted against the king of **Accad**, and had not gone to his assist-
 ance, he destroyed, and of their sanctuaries (walls ?) he left not any ; he laid waste
 their cities. The king of **Babylon**, like a flood, carried beyond bounds the work

of **Merodach**, who had entrusted him with sway. He put not his hands to the commands of any other Gods. He prospered, and lay not down on the bed of affliction: *in repose*.

Col. IV. 1-12. The goddess **ANUSITU**, that dwelleth in **SIPPARA-OL ANUSITU**, whose abode the enemy had previously changed to **ARKARCHA**, and the GUIL had destroyed,—her sanctuary walls: **NERGLAI-SHAKZER**

Jer. 39. 13. **Nergalissu** restored, and with the robe of **Duty** enrobed her; of **ES-SU-AMMA**, in **SIPPARA-OL-AMMANU**, as an abode he established her, and appointed her free-will offerings.



ROUNDED SIDE OF THE STELE OF NABONIDUS

2 Sam. 7. 12. 'When the days were fulfilled *Am I will*, when he had taken the path of fate: *he had died*', **LALASHI-MARDO**—**Laborassu**—arched his young son, incapable of ruling: 'Against the will of the Gods sat on the royal throne.'

Col. V. 1-8

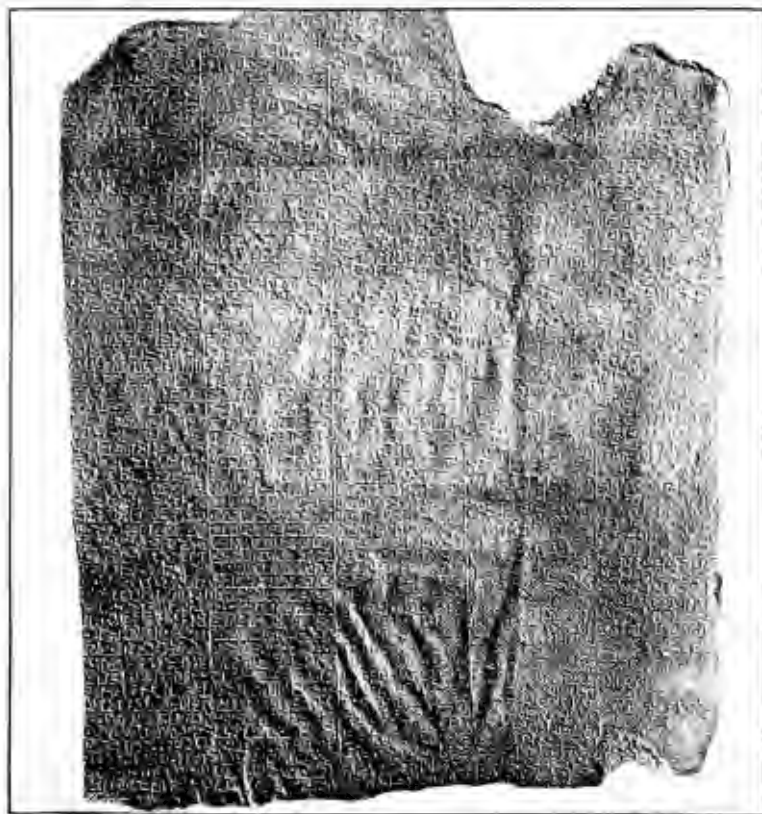
*Patronus of Babylon
ruler to the
Garden of
Eden*

In the word of **Merodach the Lord** I **Nabonidos** was raised to the lordship of the land, while they sang "O Father of the land" and I had no rival. Of **Nebuchadnezzar** and **NERGLAI-SHAKZER**, the kings that preceded me, I was their powerful legate: with their troops my hands were entrusted: against their bidding I sinned me, and their heart I made void. As

for AMIL-MARDUG (**Evil-Merodach**) the son of **Nebuchadnezzar** and LABASHI-MARDUG the son of NERICAL-SHAREZER they broke their commands.

Col. VI.

Touching the approach of the *Nabonidus' dream*, great star and the moon I commune with myself (*lit. speak* Cf. **Dan. 2 & 4.** *in my heart*). The Lord, the Hero, stood beside me, and speaketh unto me thus: "The bright approach betokeneth no evil!" In the selfsame dream, **Nebuchadnezzar**, the king my predecessor, and the Grand Gatewarden (*shakkanakku*) stood in arms (*or sword in hand*). The Grand



PART OF INSCRIPTION ON THE STELE OF NABONIDUS.

Gatewarden speaketh unto **Nebuchadnezzar** thus: "With Nabonides talk; and this dream which he hath seen, let him tell thee the tale of it!" **Nebuchadnezzar** heard him, and speaketh with me thus: "What of good omens thou sawest, tell me!" I told him thus: "In my dream a great star, the moon, and the star of Jove (*lit. Merodach*), in and heaven elevated auspiciously, I beheld!" By my name he addressed me, and

Col. X. l. 12. At HARRAN the temple E-GU-LU, which had been overthrown 54 years, by the havoc of the UMMAN-MANDU the temple had been laid waste,—by help of the Gods the appointed time of grace drew nigh unto it. It was 54 years,* when SIN returned unto His place. Now at last to His place He returned, and SIN the Lord of the Diadem was mindful of His exalted abode, with all the Gods† who had gone forth with Him from ‡ His mansion. **Merodach**, the King of the Gods, commanded their gathering together.

The seal of precious jasper *'ashfu* the royal stone, **Gen. 38. 18, 25** wherewith ASSHURBANIPAL king of **Assyria** adorned the (*signet and cord*), image of SIN for a memorial of his name, and made the cords § thereof,—the praise of SIN on that seal engraved, and on SIN'S neck fastened it; whose figure from days long past no man [had seen] owing to the havoc of the enemy; I slept and saw His signs *or* His oracles, *or* the tokens thereof, in E-SAGGI, the House of the Keeper of the Treasure* of the mighty Gods.

We can only guess the sequel of NABONIDUS' dream, owing to the loss of the upper portion of Col. XI. Doubtless, he found ASSHURBANIPAL'S votive seal, if not also the image of SIN, under the guidance of the "signs" revealed in his dream.

Head of a Sceptre from Babylon.

(Circ. B.C. 600.)

THIS fine specimen, which is in several respects unique, is a piece of semi-transparent blue chalcedony, beautifully cut and polished, and engraved with three lines of neo-Babylonian characters. Part of the original bronze rod of the sceptre still runs through the centre of it, though not shown in the illustration. The inscription is:

- 1 Ana Nabum bêli si-ti bêh-shu Nabû-mukîn-abli abil Nûr-Sin
- (2) amelu BUR-GUL Mardug amelu NI-DUR DIN-TIR-KI ana DIN ZI-MI-shu GID-DA
u-me-shu SILIM KUL-shu.
- 3 qûb lib-bi-shu ina DIN-TIR-KI ana da-ra-a-ti u-she-pish-ma BA.

This may be rendered:

- (1) "To Nebo, the lofty Lord, his Lord, Nabû-mukîn-abli, son of Nûr-Sin,
- 2 The sculptor of Merodach, residing in Babylon, for the life of his soul, the lengthening of his days, the peace of his seed,

* MU ANNA MESH, *i.e.* *shanûti*, years. Scheil would find a verb in *an-na-mesh* (*s'était écoulés*).

† The subordinate deities who had shrines in the house of SIN.

‡ *Ash* may be not so much a "lapsus de graveur," as an instance of what would be called in Chinese "phonetic writing."

§ *afu* = *afaru*, a synonym of *riksu*, bond, cord, tie.

I transcribe MU LU MU *lu-un-na-an-ni-e-shu*, although the engraver has divided the long word between two lines, and apparently omitted the verb of the relative clause (*imuru*, or *atta*), or the like.

‡ Na-ti-ti = *naditu*, deposit, treasure.

(3) The happiness of his heart
for ever."

in Babylon had (this) made, and gave (it)



ASSYRIAN
MACE OR SCEPTRE.



CHALCEDONY MACE-HEAD
(7th cent. B.C.).

It appears, therefore, that this was the head of a sceptre dedicated to the god Nebo in some one of his temples, and doubtless fixed in the hand of the image (*see* pages 51, 160).

Annals of Nabonidus (*Nabû-nâ'id*).

THE inscription, of which the chief remaining portions are translated below, is written in Babylonian cuneiform on a much-broken tablet of unbaked clay, which was acquired by the British Museum in 1870, and published in the following year by Mr. T. G. Pinches in the *Transactions of the Society of Biblical Archaeology*, Vol. VII. Part I. The size of the tablet is only about 4 in. by 3½ in. The inscription is arranged in two columns on each side of it; but unhappily little is left of the first and fourth. NABONIDUS reigned seventeen years (B.C. 555-538). The fragments of Col. I., which covers a period of between five and six years, show that in the beginning of his reign he made expeditions westward, **Hamath** and "the land of the Amorites" being mentioned.

Then follows in Col. II. the history of the overthrow of ASTYAGES the Mede (called *Ishlucegu*) by **Cyrus** (*Kurash*), "king of ANSHAN." Nabonidus' neglect of the great Babylonian Festival of New Year and the religious ceremonies connected with it, is noted over and over again in the inscription; the suggestion being, no doubt, that to this fatal omission, repeated year after year, the various misfortunes and ultimate fall of the king were due.

There is a great gap between Col. II. of the Obverse and Col. I. of the Reverse. The former ends with the eleventh year of Nabonidus (*Nabû-nâ'id*): the latter describes the final events of the reign—the revolt of the subject-peoples, the king's attempt to conciliate his alienated gods, Cyrus' invasion of **Accad**, or North Babylonia, where "the king's son," *i.e.* **Belshazzar** (*Bêlu-Sarra-usur*—as we know from another inscription, was permanently quartered with the troops, apparently waiting for the invader's approach; the surrender of SUTPARA (which was some fifty miles N.W. of Babylon) and the flight thence of Nabonidus to **Babylon**, the entry of **Cyrus** into the capital, and his appointment of Gobryas (*Ugbaru*, *Gubaru*) as governor of the city. The narrative is evidently of priestly origin, and in all probability was written in Babylon shortly after the establishment of the Persian rule.

COL. I. — REVERSE.

- his wise men *(or)* chiefs
his [people] the king carried away,
[the spoil] of their country to **Babylon** he brought.
- 5 His he destroyed [?] and carried not away.
[The rest [?]] of their families, all that there were,
[Alive he left. The king mustered his troops, and CHIMĪ *or* BAGWĪ; *some*
revel chief
[to his yoke he reduced.
- in the month TIBT, in the land of **Hamath** obed *etc.* *or* submission.
- 10 [in the month **Ab**, on the mountains of Ammananu *Anti-Lebanon*
the orchards *(or)* vineyards he ravaged [?], all that there were;
[He brought] their [produce * to **Babylon**.
[His prince [?]] he left alive. In the month CHISLEU, the king his troops
[Mustered, and marched] to *tim*, and Nabû-nib-ahê
15 the sea of the West Country *i.e. Phœnicia-Palestine*) to
a fortified camp [?] they threw up
and many troops
the main gate of the town of SHUNDINU
his warriors
- 20 troops
The *number of the column is gone.*

COL. II. OBVERSE.

[His troops] he collected, and against **Cyrus**, king of **ANSHAN**, he marched
As for **Astyages**, his troops revolted against him and he was seized, (and) deliv[er]ed
up] to **Cyrus**.

Cyrus (marched) to **AGANTANU** (*i.e.* **Ecbatana**), the royal city.
Judith 1. 1. The silver, gold, goods, and substance
Of **Ecbatana** he spoiled, and to the land of **Anshan** he took the
goods and substance that were got[ten].*

5 Seventh year. The king was in the city of **TEMĀ** (*a quarter of Babylon*); the king's
son, the grandees, and his troops were in the land of **Accad**. [The king at
NISAN]

To **Babylon** came not; **Nebo** to **Babylon** came not; **Bel** went not forth (from his
temple); the [New Year's] Feast [was omitted].

Offerings in **E-SAGGIL** and **E-ZIDDA** (to) the gods of **Babylon** and **BORSIPPA** [duly]
They presented; the Great Keeper (*a priestly dignitary*) poured the libation, and
inspected the temple.

Eighth year.

A blank in the original.

10 Ninth year. **NABONIDUS** the king was (in) the city of **TEMĀ**; the king's son, the
grandees, and the troops were in the land of **Accad**. The king in the month
NISAN to **Babylon**

Came not; **Nebo** to **Babylon** came not; **Bel** went not forth; the New Year's
Feast was omitted.

Offerings in **E-SAGGIL** and **E-ZIDDA** to the gods of (Babylon) and **Borsippa** duly
were presented.

Month **Nisan** fifth day, the king's mother in **DÛR-KARASHU**, on the bank of the
Euphrates above **Sippara**,

Died. The king's son and his troops for iii days did mourn: weeping was made.
In the month **Sivan**, in the land of **Accad**,

15 Weeping over the king's mother was made. In the month **Nisan**, **Cyrus** king of
the land of **Persia** *Parsu*, mustered his troops, and

Below the city of **AKBELA** the **Tigris** he crossed; and in the month **IVAR** to the
land of *Isi* [he came and]

Its king he slew, took his goods, (and) his own deputy † he station-
ed therein

Cf. 1 Kings 22. 47.

Thenceforward, his deputy and a (native) prince existed there.

Tenth year. The king was in the city of **TEMĀ**; the king's son, the grandees, and
his troops were in the land of **Accad**. The king in the month [**NISAN** to **Baby-**
lon came not:]

20 **Nebo** to **Babylon** came not; **Bel** went not forth; the New Year's Feast was
omitted. Offerings in **E-SAGGIL** and **E-ZIDDA**]

(To) the gods of **Babylon** and **BORSIPPA** duly were presented. In the month **Sivan**,
21st day, [*a name lost*],

Of the land of **Elam**, in the land of **Accad** [was appointed] governor at **Erech**.

Eleventh year. The king was in the city of **TEMĀ**; the king's son, the grandees, and
his troops were in the land of **Accad**. [The king at **NISAN** to **BABYLON** came not;

Nebo to **Babylon** came not; **Bel** went not forth; the New Year's Feast was
omitted. Offerings in **E-SAGGIL** and **E-ZIDDA**

25 To the gods of **Babylon** [and **Borsippa** duly] were presented.

* Reading *ša tam hu*, "which were taken."

† The original *shu-lit* reminds one of *shallit*, "governor," Gen. 42. 6. But it may, of
course, be an ideogram (**SHU LID**), possibly meaning "garrison."



FIG. 1. SPILLWAY (a)

The king's consort died. From the 27th of the month **Adar** to the
Deut. 14. 1; Jer. 16. 6. 3rd of the month **Nisan**, weeping [was made] in **Accad** :

All the people gashed their heads. On the 4th day **CAMBYSES**
(Kambuziya), the son of **Cyirus**,

25 Having repaired to (the temple called) **E-GID-KALAMA-SUMMIC**, * the officials of the
 House of the Sceptre of **Nebo** [conferred on him] the sceptre [of the world].

[The remaining three lines of this column, and the nine of col. 5. Reverse are too
 fragmentary to afford any connected sense.]

Birs Nimrûd. The Ruins of E-Zidda, the Great Temple of Nebo at Barsib or Borsippa.

THIS huge pile of ruins is situated about ten miles south-west of the
 mounds of **Babylon**. Local tradition has long made it the site of the
 Tower of **Babel**. Explorations have proved that it marks the *Ziggurat*
 or observatory tower of the great Temple of **Nebo**, the god of letters
 (page 169), in the city of Borsippa, the
 sister city of Babylon. This temple
 was called **E-Zidda**, i.e. *the lasting*
house. Borsippa was celebrated as
 early as B.C. 2000 for its priestly col-
 lege, where doubtless every branch of
 the wisdom of the Chaldeans was
 taught. The *Birs* marks the site of a
 great seven-staged tower of consider-
 able height, for even



BIRS NIMRÔD.

[The Ruins of E-Zidda, the great temple of
 Nebo at Borsippa] (Tower of Babel.)

Gen. 11. 1-9. now it rises 253 feet above the plain. In the British
 Museum is the bronze door-step of this temple, bearing
 an inscription which reads (see plate, page 206):—

"**Nebuchadnezzar**, the king of **Babylon**, supporter of the temples of **E-SAGILA** and
E-ZIDDA, the eldest son of Nabopolassar, king of Babylon, am I. For **Nebo**, the supreme
 lord, prolonger of the time of my life, **E-ZIDDA** his house in Borsippa anew I built."

All the bricks from this site are inscribed with the name and titles
 of **Nebuchadnezzar II.**, who restored the temple with great splendour.
 The cement in which they are embedded is so hard that it is almost
 impossible to detach a perfect specimen from the mass (*Layard*).

This temple was the great educational centre of Babylonia, and
 some suppose that hence the story of linguistic confusion was associated
 with it. **Assur-bani-pal** copied its great library (see page 206).

* Sumerian for *House of the Great of the Sceptre of the World*.

Sculptured Stele, with Portrait of Cyrus.

(Circa B.C. 538.)

This famous bas-relief of the Liberator of the captive Jews is the oldest known relic of Persian sculpture. It stands at *Meshed-Marghib*, among



PORTRAIT SCULPTURE OF CYRUS, KING OF PERSIA.

(Pencil.)

the triple crown with *uraeus* snakes is Egyptian (the small figure held in the right hand is also topped by a *uraeus*); the four cherubic wings, and the fringed and embroidered border of the dress are Assyrian.

the ruins of the ancient Pasargadae, which **Cyrus** made his royal residency after the conquest of Asia Minor and Babylonia. The age of the remains at this site is determined by the inscriptions of Cyrus engraved upon them in Persian, Median, and Babylonian, uniform; the last indicating that Cyrus had already added Babylonia to his dominions (see p. 528).

It will be noticed that the features are distinctively European, and quite unlike the Assyrian and Egyptian types. Yet the ornamentation of the figure is entirely borrowed from Egypt and Assyria. The

Inscription of the Broken Cylinder of Cyrus.

(From Babylon.)

IN this inscription the great Conqueror of Babylon and Liberator of the Jews evidently speaks for himself. In spite of the large fracture affecting the beginning and the end of it, the general import is perfectly clear; and the ideas and language present a very instructive parallel to those of the Biblical books of Kings, and the latter half of Isaiah. The religious tone of the whole is as sincere as that which characterises the inscriptions of **Nebuchadnezzar** himself. **Cyrus** ascribes the ruin of **NABONIDUS** to the anger of **Merodach**, "Lord of the gods," which was excited by innovations and omissions in the sphere of religion (lines 5-10, 33). The opening lines, after relating **NABONIDUS**' elevation to the throne, appear to have described the various measures of the new king, which were hostile to the local temples of Babylonia and their time-honoured rights. **NABONIDUS** appears to have aimed at enforcing the universal worship of **MERODACH**, the tutelar god of Babylon, by the suppression of the old local worships—a decided step in the direction of Monotheism. His policy thus resembled that of **Hezekiah** (2 Kings 18. 4, 22), and **Josiah** (2 Kings 23. 5, 8, 9, 15, 19). It is unfortunate that his proceedings, which were detailed in lines 5-8 of the inscription, can no longer be precisely determined; but it is evident that the king attempted to centralize the national religion in his capital by withholding the wonted supplies from the great local sanctuaries, and by removing their gods to **Babylon** (lines 10, 33); abolishing "the continual offering" in each case, and instituting the worship of **Merodach** throughout the country (line 7). **MERODACH** himself resented the invasion of his own domain by the intruding gods, and chose **Cyrus** as his minister of reparation, to restore the gods of Babylonia to their proper abodes, and the gods and peoples of other lands and cities, who had been expatriated by the Babylonian sovereigns, "to their own dwelling-places" (line 32). We thus see that the permission given to the Jews to return to their own country, and the surrender to them of the sacred vessels of their Temple (in default of any image of their God), was no act of isolated clemency, but a part of the general policy of the Persian conqueror towards the foreign populations who had been deported to Babylonia by **NABOPOLASSAR** and his successors.

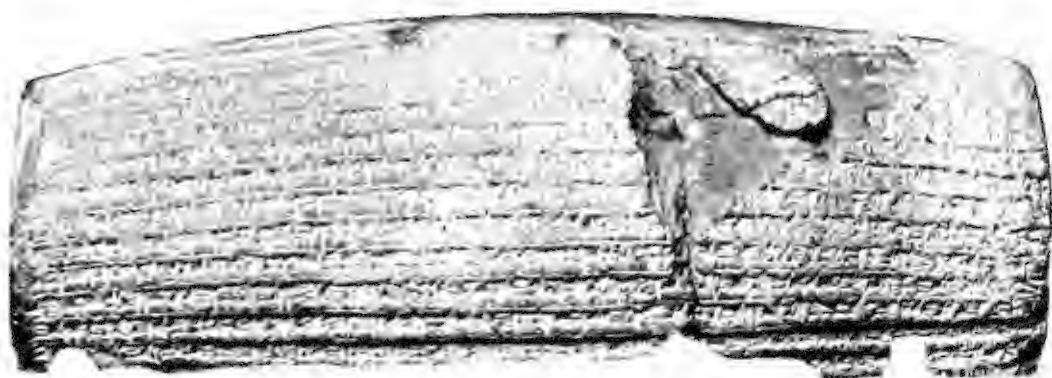
I have translated the inscription from the original text as published in Vol. V. of *The Cuneiform Inscriptions of Western Asia*. Plate XXXV

6 Professor Schrader's rendering in his *Keilschriftliche Bibliothek*, Band III., 2 Hefen.

Translation of the Inscription.

[king of the Four Regions (*i.e.* of the world),
[his hands with sovereignty filled: he (*Neroch*) was appointed to
the lordship of His (*Merodach's*) land,
he laid on them.

- 5 Like E-SAGILAN to **Ur** and the rest of the cities.
An object of dishonour to them daily he continued.
The continual offering he made to cease he [established in the cities the
worship of **Merodach**, the king of the gods, he exalted (?) His name.
by a yoke unrelaxing he ruined them all.
At their lamentation the **Enki** of the Gods waxed very wroth the Gods
who dwell among them took Their abode.



BROKEN CYLINDER OF CUNES.

- 10 In wrath because he brought them into **SUR-ANNA** (*i.e.* **Babylon**). **Merodach**
He turned towards all the districts whose dwellings were thrown down.
Isa. 26, 19: And to the people of **Shinar** and **Accad**, who were become
Ezek. 37, 1-14 as dead. He turned [His regard]: He showed compassion
upon all the lands together. He looked for, He found him.
Isa. 45, 1, 2: Yes, He sought out an upright Prince, after His own heart, whom
46, 11. He took by his hand, **Cyrus**, king of the city of **ASSUR**:
He named his name, to the kingdom of the whole
world He called him by name.
The land of **URUK** and all the **U-MAN-MANDA** he humbled to his feet: the Black-
headed folk, whom his hands subdued.—
In faithfulness and righteousness he looked after them. **MERODACH**, the great Lord,
the Guardian of His people, joyfully beheld his good deeds and his upright heart.
15 To His own city **Babylon** his match He commanded: He put him on the road to
TISHTIK . . . **Babylon** like a comrade and helper He marched at his side.
His great hosts, whose number like the waters of a river could not be known, with
their weapons girded on, advanced beside him.
Without skirmish or battle He made him enter **SUR-ANNA**. His own city **Babylon**
He spared from distress. **NABONIDUS** the king, who feared Him not, He deliv-
ered up to him.

The people of TIN-TIR in a body, the entire land of **Shinar** and **Accad**, the nobles and grantees, bowed down before him, kissed his feet, rejoiced at his accession ; their faces brightened.

The lord who by his power had revived the dead,* who from strait and stress had exempted all,—they gladly did him homage, heeded his word.

- 20 **Ezra 1. 2.** I am **Cyrus**, the King of the World, **the Great King**, the King of TIN-TIR, the King of the land of **Shinar** and **Accad**, the King of the Four Quarters (*i.e.* of the world) ;

The son of CAMBYSES, the Great King, King of the city of ANSHAN ; the grandson of CYRUS the Great King, King of the city of ANSHAN ; the great-grandson of TRIPDES the Great King, King of the city of ANSHAN ;

The enduring seed of royalty, whose reign **Bel** and **Nebo** loved, whose lordship for their hearts' delight they longed for. When I [into the midst of TIN-TIR had entered peacefully,

With rejoicings and festal shouts in the king's palace I occupied the seat of sovereignty. Merodach, the great Lord, [turned towards ?] me the open heart of the sons of TIN-TIR ; and daily I sought His fear.

My great hosts in the midst of TIN-TIR went about harmlessly ; the whole la[nd of **Shin**]ar and **Accad** I suffered to have no ter[rifi]ers.

- 25 Within Babylon and all its cities in peace I looked after the sons of TIN-TIR and the yoke of their dishonour I removed (? :

Ezra 1. 2 ; Isa. 44. 28 ; 45. 13. Their sighing I stilled, I relieved their sorrow. To[execute] works **Merodach** the great Lord [upon me] laid command.

To me, **Cyrus**, the king that feareth Him, and to CAMBYSES the son, the issue of [my] body [and to] the who[le] of my army

He graciously inclined, and in peace before it kindly All the kings who abode in royal halls,

Who in all the Quarters (of the world, from the Upper Sea unto the Lower Sea abode on the dry [land, together with the whole of] the kings of the Amorite-land who abode in tents, all of them,

- 30 Their rich tribute brought, and within SHU-ANNA did kiss my feet. From[the cities of Nine]veh, Assur, and Nanna-erin (?),

Accad, the land of Abnunag, the city of Zamban, the city of Me-Turnu, Dûr-ili, unto the border of Qutû, the cities beyon[d the Tigris whose settlements were founded from of old,—

Cf. **Ezra 1. 3, 7.** The Gods that abode in them I restored to their place, and settled in an eternal abode ; all their populations I gathered together and restored to their own dwelling-places.

And the Gods of the land of **Shinar** and **Accad** whom NABONIDUS, to the anger of the Lord of the Gods, had brought into SHU-ANNA, by the command of Merodach the great Lord in peace (*or* safely)

In their own shrines I made inhabit (again) a dwelling of heart's delight. May all the Gods, whom I brought (again) into their own cities,

- 35 Daily before **Bel** and **Nebo** speak of length of days for me ! may they utter words in my favour, and to Merodach, my Lord, let them say : “ **Cyrus**, the king that feareth Thee, and Cambyses his son,

made them all dwell in a quiet habitation.’

[The remainder of the inscription, lines 37–45, is broken away, only the ends of the lines being preserved.]

* Perhaps this line refers to Merodach, “the Reviver of the Dead,” rather than to Cyrus, as most understand. *Cf.* line 17.

The Tomb of Cyrus at Meshed-Murghab

is still in a relatively perfect state. The style is neither Assyrian nor Egyptian, but archaic Greek; and it was probably designed by some Ionian architect. Formerly it bore in cuneiform characters the inscription: *I am Cyrus the king, the Achemenide*; but the stone has since been broken away. The sepulchral chamber, which is only 21 ft. by



THE TOMB OF CYRUS THE GREAT AT MESHED-MURGHAB

16 ft. 5 in. on the outside, and is built of great blocks of marble beautifully fitted together without cement, stands on seven white marble steps, of which the lowest measures 43 ft. by 37 ft. It has a sloping marble roof with triangular pediments and mouldings at each end. It was once surrounded by a colonnade or portico of twenty-four columns. It is now called *Goleh-Mah-e-Solaiman*, "the tomb of Solomon's mother," and some think it was the tomb of Mandane, the mother of **Cyrus**.

Darius, King of Persia.

(B.C. 521-468.)

THERE are three kings of this name mentioned in the Old Testament. Of the first, **Darius** the Median, the monuments know nothing. On the capture of Babylon in B.C. 538 by **Cyrus**, the government of the city was assigned to Gobryas, the governor of *Kurdistan*; and by most scholars he is regarded as the person intended by **Darius the Mede**.

Dan. 5. 31; 9. 1;
11. 1.



TRILINGUAL CYLINDERSEAL ENGRAVED WITH THE NAME OF DARIUS.

The king is hunting lions, under the protecting presence of Ahuramazda his god.

The second was Darius, the son of Hystaspes (B.C. 521), who is the **Darius** of the Book of Ezra. On the death of Cambyses, the Persian empire was for a time disintegrated; and after the death of the Median Gaumata (*Pseudo-Smerdis*), a revolt (B.C. 526-519) broke out in **Babylon** under Nidinta-Bel, who claimed to be Nebuchadnezzar son of Nabonidus (*cf.* page 208). This revolt, like those which followed it in other parts of the empire, was put down with great severity, as described by **Darius** himself in his inscription

Ezra 5. 5; 6. 1.

on the rock of *Behistan*. **Darius** the son of Hystaspes was descended from the same Achæmenian family as **Cyrus**, but by a different branch. The family of Darius was more purely Persian: that of Cyrus having Median or Elamian (Anzanian) admixture. The former retained the older Iranian creed and the worship of Ahura-Mazda, or Ormuzd: and it is to *this one* god, *the maker of heaven and earth, the creator of men*, that Darius Hystaspes dedicated all his works. Although a monotheist, Darius, like Cyrus and Cambyses, found it necessary to be tolerant, even to conformity with the creeds of the nations he ruled. We thus find him in Egypt lavishly endowing the temple of Amun (*cf.* page 101) in the oasis of *El-Kargeh*: and the same tolerant spirit explains the restoration to the Jews of the privileges granted to them by Cyrus. Although ruling over **Babylon**, he does not seem to have restored the temples or to have taken any prominent part in the worship of that city.

The illustration, page 227, shows the trilingual seal of the second Darius (Hystaspes) inscribed in Old Persian, Scythian, or Proto-Medic, and Babylonian: "*I am Darius the great king*." It is now one of the treasures of the British Museum. The king is represented hunting lions under the protecting presence of AHURA MAZDA, or Ormuzd, his god: compare seal, page 11, Illustrations, pages 5, 101, 102, 106 and Plate facing page 200.

The third, **Darius the Persian** of the Book of Nehemiah has been identified with Darius II., called Nothus (no. 424-405): **Neh. 12. 22** but is more probably Darius III., Codomannus, who was conquered by Alexander the Great, no. 336.



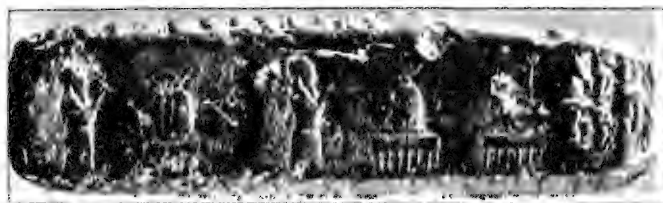
GOLD DARIUS.

The trilingual inscription on the rock of *Behistan*, in three forms of the cuneiform writing, of which the simplest version furnished a key to the decipherment of the monuments of Assyria and Babylonia, much as the Rosetta Stone has done to those of Egypt, records the victories of Darius the son of Hystaspes over the revolted provinces of the Empire of Cyrus. Besides elaborate sculptures of Darius and his two attendants, and rider representations of the defeated chiefs, it comprises nearly 1,200 lines of cuneiform writing. Unfortunately, owing to the comparatively small quantity of the rock, no worthy reproduction of this most important inscription is possible.

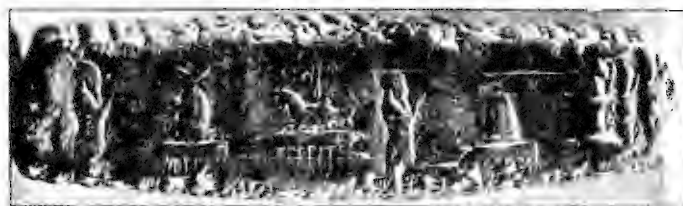
A Babylonian Deed of Sale, dated in the Third Year of Darius (518 B.C.).

THIS document is given as a good specimen of the so-called Contract Tablets, which have been found in such quantities in the mounds of Babylonia and Assyria. They have their own interest, as records of the legal business of Oriental antiquity. The tablet, which I acquired some years ago, is well-preserved, only the last two or three characters of the first line being much defaced. The text relates to the sale of a field (*cf.* Gen. 23; Jer. 32), and of the crop of grain and dates standing upon it. The seller is Bêl-êtir, the buyer, Mardug-nâsir-abil, whose own hand abuts on the north side of the field.

The longer sides are adorned with impressions of engraved seals, thus:



The symbol of the crescent moon, before which the two men, presumably the two principals in the transaction of which the tablet is the legal instrument, are lifting up their hands in attestation of good faith (Gen. 14, 22; Exod. 6, 8), is suggestive in relation to that verse



in the psalm where the moon is called "the Faithful Witness in Heaven": probably an ancient title of the Moon-god used by the psalmist for the sake of poetic ornament (Ps. 80, 37).

Above the seals, on both sides of the tablet, is written

KISHIB ERI-MARDUG DEB-SAR. *Seal of Arad-Mardug, North.*

On the short ends of the tablet appear impressions of the thumb-nail (*supra*) of Bêl-êtir, as stated in the text (l. 45).

Translation.

- 1 One *gur* *i.e.* cor., one sixth, seed-corn of the field, the plot of the palm-orchard,
And the trunks of productive trees, before the Ishtar-gate,
In the district of Babylon, by the old lock of the Cutha canal.

Upper end, north, side of Mardug-nâsir-abil

- 5 Son of Itti-Mardug-balâtu * son of Egibi,

Buyer of the field :

Lower end, south, side of Nabû-ukin-zêr

Son of Ibnâ son of Nûr-Sîn .

Upper frontage, west, bank of the Sippara canal .

- 10 Lower frontage, east, side of the King's Highway.

Total, one *gur*, one sixth, seed-corn, and the trunks of that field.

With Bêl-êr son of Bêl-ushibshi

Son of Nûr-Sîn, Mardug-nâsir-abil son

Of Itti-Mardug-balâtu son of Egibi.

- 15 At the rate of $\frac{1}{30}$ *gur* of seed-corn for 16 shekels of silver a price

Did name, and at $9\frac{1}{2}$ manchs of silver he set

The full value thereof, and

9 shekels and a third of one shekel of silver as

A luck-penny he gave him.

- 20 Total, $9\frac{1}{2}$ manchs, 9 shekels and a third of one shekel of silver.

Purchase-money, from the hands of Mardug-nâsir-abil

Son of Itti-Mardug-balâtu son of Egibi

Bêl-êr son of Bêl-ushibshi

Son of Nûr-Sîn the value of his field, the full money.

- 25 Hath received, hath taken away. There shall be no disputing, nor shall they
draw back :

They shall not dispute with one another.

Whosoever among the brethren, the sons, the family,

Folk and kindred, of the house of the son of Nûr-Sîn

They shall dispute thus : " That field

- 30 Was not sold, and the money was not received ! "

The bargain-breaker the money that he received

Shall repay 12 times over.

By the sealing of this tablet

In presence of Shinqtu son of Zeria son of Nûr-Sîn

- 35 Paternal uncle of Bêl-êr 10 shekels of silver as his gift he took ;

Ia-zêr-iqî-sha son of Arad-Gula son of Ahûmea Ahumai ? 1 Chron. 4. 2. ;

Nabû-shum-ishkun son of Shamash-iriba son of Eteiu ;

Nabû-mushêtu-urn son of Shulâ son of Tunâ ;

Mushêzib-Mardug son of Shamash-shum-ukin son of Babûtu ;

- 40 Nabû-mushêtu-urri son of Bêl-ushibshi son of Nûr-Sîn,

The brother of Bêl-êr (15 shekels of silver as his gift he took).

Arad-Mardug, scribe, son of Kittîa

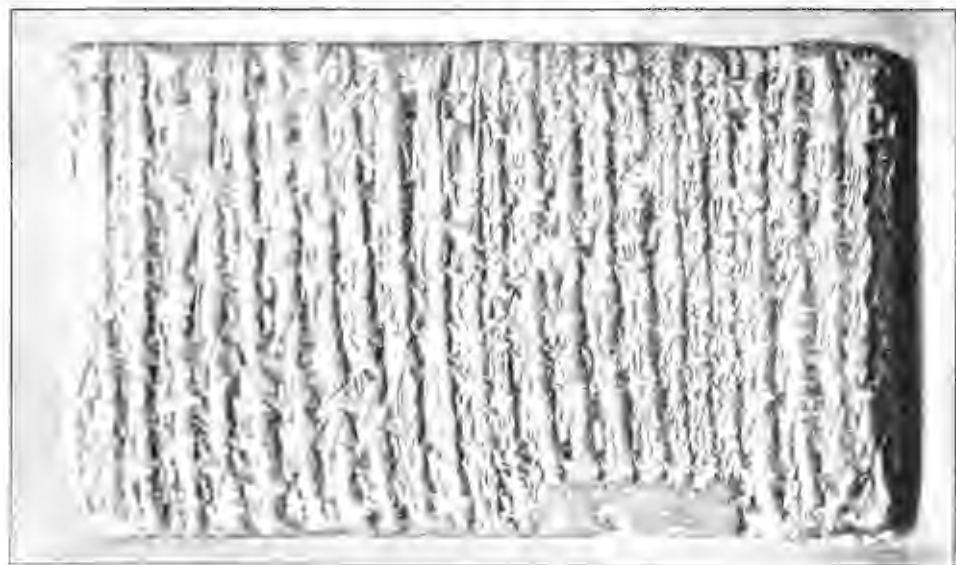
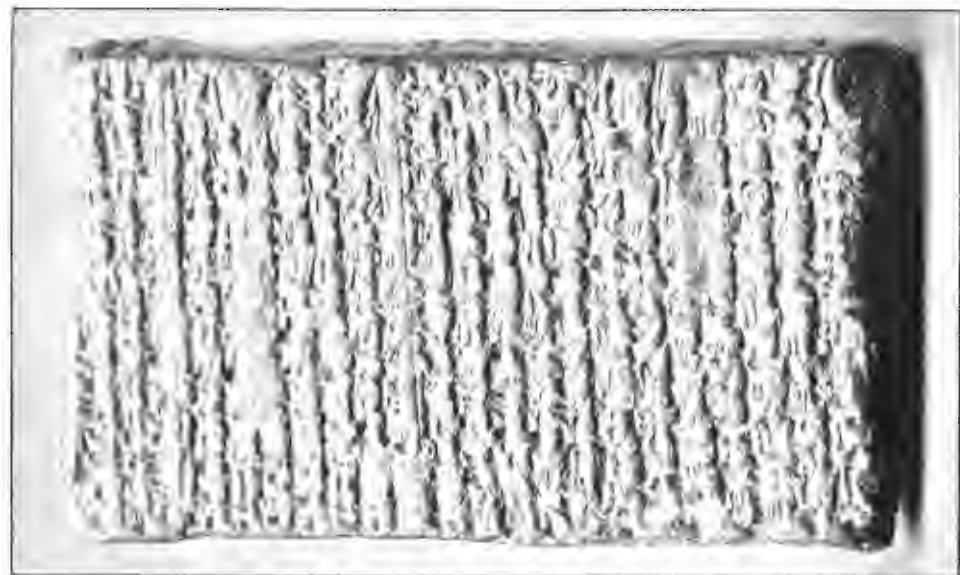
Son of Ia's Priest. Babylon, month Nisan,

Day 12, year 3, Da-ri-ia-vush

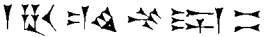
King of Babylon, king of the countries. Nail of Bêl-êr.

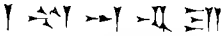
Seller of the field as his seal witnesseth.

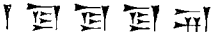
* This name means, " With Merodach is life " cf. Ps. 36. 9.

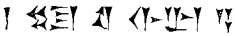



Monumental Names of Babylonian, Assyrian, and Persian Kings mentioned in the Old Testament.

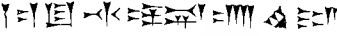
1. 

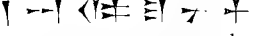
Ha - am - mu ra bi.
Amraphel, king of Shinar.—Gen. 14.
2. 


Eri Aku
Arioch, king of Ellasar (Larsa).
3. 

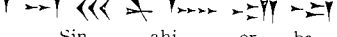
Ku - dur - lagha - mal.
Chedorlaomer, king of Elam.
4. 

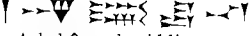
Tu ud ghul.
Tidal, king of Goin.
5. 


Pu lu.
Pul, king of Assyria.—2 Kin. 15. 19.
6. 

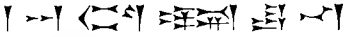
Tukul - ti apil E - shar - ra.
Tiglath-pileser, king of Assyria.—2 Kin. 15. 29.
7. 

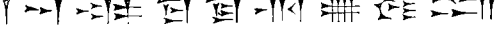
SILIM ma - nu asharidu.
Shalmaneser, king of Assyria (i.e., Shulmānu-asharidu).—2 Kin. 17. 3.
8. 

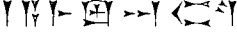
Sharru kēnu.
Sargon, king of Assyria.—Isa. 20. 1.
9. 


Sin aḥi er ba.
Sennacherib, king of Assyria.—2 Kin. 18. 13.
10. 

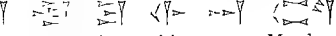
Ashshūr - ah - iddin - na.
Esar-haddon, king of Assyria.—Ezra 4. 2.
11. 

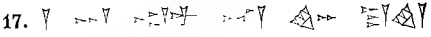
Ashshūr - bāni - apla.
Asnapper.—Ezra 4. 10.
12. 

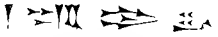
Mardug abla iddin - na.
Meredach-baladan, king of Babylon.—2 Kin. 20. 12; Isa. 39. 1.
13. 

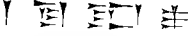
Nabium ku - dur ri u šu ur.
Nebuchadnezzar, king of Babylon.—2 Kin. 24. 1.
14. 

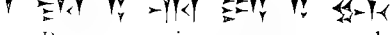
A - me - lu Mardug.
Amelmerodach, king of Babylon.—2 Kin. 25. 27.
15. 


Nergal sharra - ušur.
Nergal-sharezer.—Jer. 39. 3.
16. 


ba shi Mardug.
*Labrosarchad.**
17. 

Nabû nâ' id.
*Nabonidus.**
18. 

Belu sharra - ušur.
Belshazzar.—Dan. 5. 1.
19. 

Ku ra ash.
Cyrus, king of Persia.—2 Chron. 36. 22.
20. 

Da ri ia a mush.
Darius, king of Persia.—Ezra 4. 5.
21. 

Hî shi ar sha.
Ahasuerus.—Ezra 4. 6. Esth. 1. 1.
22. 

Ar tak shat su.
Artaxerxes.—Ezra 7.

* Not named in Scripture.

The Phœnicio-Hebrew Alphabet, showing its Origin from the Old Linear and Primarily Pictorial Script of Shumir or Shinar, rather than from the Egyptian Hieratic Character.

(Since Dr. Knigge built the theory, many scholars have held that the Egyptian hieratic writing (see page 107, i. the real basis of the Phœnician alphabet). It is, however, impossible to see any likeness between some of the letters and their supposed Egyptian prototypes, and the theory leaves the names of the letters—Alpha, Beta, Gamma, &c.—totally unaccounted for. The late Dr. Müllmann suggested, but was unable to establish the real view, which is now held by Prof. Hommel and others. For completeness' sake, our table gives both the Egyptian and the Egyptian hieratic forms.)

It is not so likely that the great monumental systems of hieroglyphic writing originated independently, as that they are offshoots from one original stock. In all branches of research, science looks for ultimate unity in the apparent multiplicity of actual phenomena, and the present case is not to be assumed without reason as an exception to the general rule. If, however, people want *a priori* grounds for a provisional theory of connexion, such may be found at once in the contiguity of Babylonia, Syria, Egypt, and their immemorial intercourse with each other. But, further, this theory is strongly corroborated by two considerations. The first is that of the still accumulating evidence for the Babylonian origin of the vast system of the Chinese characters; the second, that of the probable derivation of the Egyptian writing and even language from the same ultimate source. It is probable that alphabetic writing is based on a simplification of the same primitive system.

Levy indeed denies the hieroglyphic origin of the Phœnician alphabet. And Von Gutschmid affirms, "That the Semitic alphabet did not come from cuneiform writing may be taken as certain: but also it is not probable that it came from the hieratic character of the Egyptians" (*Encycl. Brit.* s.v. Phœnicia). Against such opinions it may be urged *in limine* (1) that the hieroglyphic or pictorial origin of writing in general is now almost universally recognised by those who have given special attention to the subject; (2) that the old Persian cuneiform writing supplies an actual instance of alphabetical development from the Assyrio-Babylonian syllabic system; (3) that the ancient Egyptian system, which probably started from a Babylonian basis, has already developed a set of some twenty-five strictly alphabetical signs, which it uses in combination with pictorial syllabic symbols and determinatives; (4) that the Cypriote syllabary obviously represents an intermediate stage between the pictorial or ideographic indication of entire words, and the alphabetic indication









COMPARATIVE TABLE
OF
ANCIENT ALPHABETS.

BABYLONIAN MICHLEN	BABYLONIAN ARCHAL	PHETUSIAN (ME HA, ETC.) AND OLD ASSYRIAN (PANAMU)	BABYLONIAN NAME AND SYLLABA	SEMITIC NAMES	HEBREW MODERN	HIEROGLYPHIC	EGYPTIAN HIERATIC	VALUES	CAPITULI	OLE'S
𐎶	𐎶	𐎶	<i>hal-ut, ut</i> , to flow, running water	<i>al-p</i>	𐤀	𐎶	𐎶	A	𐎶	𐎶
𐎶	𐎶	𐎶	<i>hal-ut, ut</i> , slit	<i>bet</i>	𐤁	𐎶	𐎶	BA	𐎶	𐎶
𐎶	𐎶	𐎶	<i>gam</i> , bend, bow	<i>gam-l</i>	𐤂	𐎶	𐎶	G	𐎶	𐎶
𐎶	𐎶	𐎶	<i>katn</i> , <i>gash</i> , bright gl, car	<i>dal-t</i>	𐤃	𐎶	𐎶	D	𐎶	𐎶
𐎶	𐎶	𐎶	<i>da</i> , make, <i>dal</i> , shine, PALLA	<i>la</i>	𐤄	𐎶	𐎶	II	𐎶	𐎶
𐎶	𐎶	𐎶	<i>har</i> , <i>é</i> house	<i>ar-ah</i>	𐤅	𐎶	𐎶	P	𐎶	𐎶
𐎶	𐎶	𐎶	<i>ar</i> , wood, rod, etc. ar, voice, cry	<i>at, zat n</i>	𐤆	𐎶	𐎶	TA	𐎶	𐎶
𐎶	𐎶	𐎶	<i>at, (at)</i> , <i>zida</i> ZIRI (reed) straight, see <i>sada</i>	<i>bet</i>	𐤇	𐎶	𐎶	II	𐎶	𐎶
𐎶	𐎶	𐎶	<i>and</i> <i>hpt</i> , stylus	<i>at</i>	𐤈	𐎶	𐎶	TH	𐎶	𐎶
𐎶	𐎶	𐎶	<i>at</i> , letters, <i>at</i> , round (?), knee; <i>tif</i> , enclosure, (see <i>at</i> , <i>at</i>)	<i>at</i>	𐤉	𐎶	𐎶	II	𐎶	𐎶
𐎶	𐎶	𐎶	<i>at</i> , <i>at</i> , <i>at</i> , hand	<i>at</i> , <i>ynd</i>	𐤊	𐎶	𐎶	I	𐎶	𐎶
𐎶	𐎶	𐎶	<i>at</i> , <i>at</i> , left hand, KABUT; <i>ka f</i> , a measure <i>at</i>	<i>kaph</i>	𐤋	𐎶	𐎶	K	𐎶	𐎶

[illegible]

of elementary sounds; and (5) that the Japanese alphabet or syllabary of seventy-two open syllables, with the vowels *a, e, i, o, u*, and the diphthongs *ai, au*, is historically known to have originated in abridgments and contractions of more or less complex Chinese ideographs.

To build an alphabet on the basis of other alphabets is doubtless no insuperable task. We have the historical examples of Mesrop, the Armenian, of the Gothic bishop Ulphilas, and those of many modern missionaries. The old Wigur script, which was the archetype of Mongolian and Manchau, was adapted from a form of the Semitic alphabet: and that splendid monument of the scientific analysis of articulate sounds, the Devanagari, appears to depend on another form of it. The one alphabet has gone the round of the world. It does not look as if men were much given to absolute originality in these matters.

We assume then that the writing of words preceded the writing of the phonetic elements of words. The first writing was pictorial and ideographic; then came the stage of phonetic spelling, partial or complete, in the case of ideograms likely to be misread owing to polyphony or other causes. In Sumerian the addition of the symbol  *ga*, to the symbol  *gad, gud, pa, sig* (from *sag, zag*), restricts us to the sound *sig*, and excludes the other values of the character. And when the symbol , which might be read either *cs* or *ba* or *sin*, is provided with the gloss  *si-in*, we understand that in this instance it is to be read *sin*, and not *cs* or *ba*. Now this resolution of words which are closed syllables, like *bad, gab, dug, sin*, into the elements *ba-ad, ga-ab, du-ug, si-in*, is an important step towards the achievement of alphabetic writing. The same may be said of such resolutions as  *shid* into *shi-ta, shi-ti*, or  *lig* into *li-ki*, or  (*gud* (also *gis*)) into (*gu-tu*, where *shita, shiti, liki, etc.*, seem to be later developments of the original monosyllabic root. Before however the analysis of closed monosyllables like *bad, gab, etc.*, into *ba-ad, ga-ab, etc.*, was possible or likely to suggest itself, the existence of words consisting of a single open syllable was necessary. The strong tendency of Sumerian to drop final consonants when not followed by a vowel, gave rise, at a comparatively early period, to a number of words of this kind. Thus there can be little question that  *ba*, to divide, was originally identical with the root *bad*, to split, to open, S 222: cp. also *bar, ba*, half, and *bal*, axe. This tendency prepared the way for phonetic spelling of the kind under consideration. The comparatively modern Chinese method which spells a word by writing two characters together, and taking the initial sound of the first with the final sound of the second, is similar in principle, if clumsier in effect. Thus the native

lexicographers spell 心 *sin*, heart, 昔林 *sik-lin*, *s-sin*, the middle letters being disregarded. The Sumerian and the Chinese modes have this in common, that both combine *words* to suggest the sound of another word. To return to one of our instances, the 𐎶𐎵 *si*, originally *sg*, and 𐎶𐎶𐎶 *m*, by which we spell 𐎶𐎶 *sin*, are by themselves as much significant words as the 昔 *sik*, *si*, and 林 *lin*, *lin*, of the Chinese example. And in both languages, when two monosyllables are thus combined to spell another word, they are absolutely as non-significant individually as alphabetic signs. The meanings of *si*(g) and *in*, *si*(k) and *lin*, have no bearing whatever on the meaning of *sin*, *sim*. This is surely a decided step in the direction of alphabetic writing, consisting as it does in the use of written symbols to suggest only sounds, not sense. The Chinese, it is true, got no further: but a quick-witted people like the Japanese could find out how to utilize simple open syllables for the purpose of constructing a scientific syllabary analogous to the ancient Cypriote.

The ordinary progress of phonetic change and of dialectic variation, by which the vowel of a syllable might fluctuate between *a*, *i*, *u*, would further tend to emphasize the consonantal sound as the constant element in a syllable. When it was observed that 𐎶𐎵 *ba* had also the value *bi*, that 𐎶𐎶 was *ha*, and *hi*, that 𐎶𐎶𐎶𐎶 was both *na* and *nu*, the possibility of using a written symbol to suggest the constant sound directly and to *imply* the vowel required by the sense, may have presented itself to the unknown authors of so-called alphabetic writing. I say so-called, for it is evident that the Semitic alphabet and all its ancient offshoots are essentially syllabic. This is probably the true explanation of the fact that the Phœnician alphabet is destitute of any special symbols for vowel sounds. They were not necessary while the language was still a living one, because each of the twenty-two symbols was itself of syllabic origin and thus implied the presence of a vowel, which was *a*, *i*, *u*, according to circumstances.

It would seem, then, that when a sufficient number of open syllabic sounds, like *ba*, *ga*, *da*, already find appropriate symbols in the script of a language, an alphabet virtually exists. The practical obstacle to the immediate perception or utilization of the fact will lie in the number of symbols, greater or less, with identical values. This and other difficulties in the way of alphabetic origination would not be overcome in a day. We have not to imagine a deliberate invention of the Semitic alphabet

The Accadian ideogram 𐎶𐎶𐎶 *sib*, shepherd, looks like an instance of the same mode of spelling being composed of 𐎶𐎶𐎶 = 𐎶𐎶 *dib* (creek = flock)

by some reflective scribe. A hieroglyphic system like that of Babylonia, Egypt, or China, presenting a great number of homophonous symbols, is naturally an *embarras de richesse* to the first simplifiers of writing. The choice, therefore, does not immediately fall on a single sign as the fittest representative of a particular sound. Each simple sound will at first have several allowable symbols. For instance, the Japanese adapters of the enormously complex system of Chinese writing, bewildered by the






ONE OF A SET OF SIXTEEN BRONZE LION-WEIGHTS.









Found by Layard at Nimrud, of which the largest is a foot long, the smallest about a palm. This one is inscribed on the side presented in Phœnicio-Aramaic characters, "Mamcha II," etc. On the other side it bears the Assyrian cuneiform legend, *Shul Shumach-erbu*, "H. mamcha-shumach-erbu." "Palace of Shumacherbu. Two Mamchs of the king." It weighs over 3 lb. 4 oz.

multitude of available symbols, at the outset naturally adopted too many characters for each of the sounds of their own language. This in turn caused much uncertainty and embarrassment to Japanese writers and readers, until things were reduced to order and uniformity by the introduction of printing from metal blocks, when the number of possible forms was greatly diminished, and fixity was given to the elements of writing (Hepburn). Such difficulties are natural in the attempt to pass from a vast pictorial system to the simpler methods of a syllabary. We may therefore suppose that analogous perplexities beset the primary adaptation of the Babylonian symbols to the purposes of alphabetic writing.

Since De Rouge, it has, no doubt, been a widely circulated opinion that the Phœnician characters were originally borrowed from the hieratic Egyptian. But almost every scholar who has given any particular attention to the subject has expressed himself dissatisfied with the comparisons suggested by De Rouge and his followers. In some instances the supposed resemblances are remote, in others altogether invisible. (See the Plate, and especially the letters Aleph, Beth, Teth, Nun, Ain, Pe.)

The complete sacrifice of the old traditional names of the letters has also been felt to be a difficulty in the way of the Egyptian theory; and it is plainly in favour of our own view that it, for the most part, retains and accounts for the names of the letters. To take a couple of instances, it will, I think, be generally recognized that  bet is sufficiently like  ba, bi, to split (Sumerian *bad*, *bid*, Chinese *pít*).

The difference of shape between the Babylonian sign and the Phœnician  is merely a variation for convenience of writing. The latter may be called a one-stroke adaptation of the former. As to the name, beth, b-t (Semitic Babylonian *bît*, *bîb*) is the common Semitic term for house. The original sound of the symbol becomes its name in the Phœnician alphabet; the original meaning is naturally exchanged for a familiar Semitic one which happens to be that of the corresponding Semitic sound.

Gimel, , , , Arabic gim, Greek gamma, resembles , the linear equivalent of the Babylonian , gam, gamma, to bow, bend, curve (Assyrian *qadadu*). This root occurs in    gam-mal, "camel," strictly, "the humped"; a term which passed into Assyrian and the other Semitic languages, and of which the Sanskrit *kramêla*, *kramêlaka*, is probably an adaptation, *ushta* being the true Aryan term for camel. Gam, as the name of the third letter, was Semitized into gimel, naturally enough in view of these facts. But besides gimel, only three or four of the twenty-two letters can be called perfect triliterals (damed, samech, aleph, tzaddi ??). The monosyllabic form of almost all the names agrees with our theory that they are partially Semitized (imperfectly triliteralized) Sumerian terms.

It will be noticed that more than one Sumerian prototype is given in the Table for many of the Phœnician letters: and, looking at all the facts, one might be inclined to think that the Phœnician characters represent the common element of Sumerian signs acrophonically similar in sound. Perhaps, however, we should rather say that for an indefinite period the various related Babylonian symbols were used indifferently as alphabetic representatives of the Semitic sounds indicated by the corresponding letters. This would be the first step: and it seems to account



THE STONE OF NERAR.

A Pahlavi monument of the 4th century A.D.

for the varying forms of the Phœnician signs, which need not all be deduced from a single ancestor, but may preserve traces of several. One locality, even one individual scribe, might prefer one form of a letter, another another, until at last by the intercourse of commerce and diplomacy a form would result exhibiting a likeness to all, but not exactly identical with any of the prototypes.

(For further details, see *Proceedings of the Society of Biblical Archaeology*, June 6, 1893.)

The Baal Lebanon Inscription.

WE unfortunately possess only fragments of this ancient and interesting inscription. It is engraved on portions of three bronze sacrificial bowls (pateræ), and is at least contemporary with the inscription of Mesha (see page 239), if not older than that famous monument. Some would date it about B.C. 1000. The engraved portions of the three bowls are shown in the illustration, which is borrowed from the *Corpus Inscriptionum Semiticarum*. They are distinguished by slight differences in the writing. These fragments, which are very thin, were purchased at Limassol, in Cyprus, from a seller of old iron, by a dealer named Laniti; and were acquired in 1877 by the Bibliothèque Nationale of Paris. The bowls are supposed to have been dedicated originally by different donors at about the same time in a temple of Baal Lebanon, not far from Sidon. The remains of the inscription on the fragments of the first bowl may be rendered:—

governor of Qarthadasht, servant of Hiram, king of the Zidonians. Then he gave to Baal Lebanon, his Lord, as the choicest of the bronze *for* in the best bronze

The small fragment of the second bowl has only:—

u.b., governor of Qarthadasht

Here the syllable *tāb* appears to be a relic of the lost name of the "governor of Qarthadasht," who dedicated this bowl.

The small fragment of the third reads:—

{to Baal Lebanon, his Lord

Both **Esarhaddon** and **Assurbanipal** mention a city of Qarthadasti in Cyprus. It is the same name as Carthage, and means New-town.



Fig. 8. Spallivood.

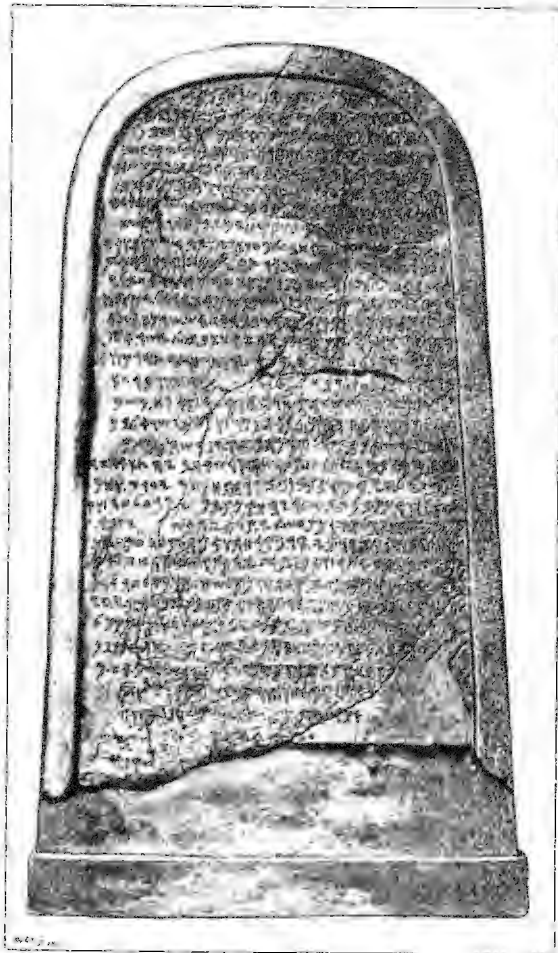
PIECES OF BRONZE BOWLS, WITH PHOENICIAN INSCRIPTIONS, DEDICATED TO BAAL, LEBANON

(Brit. Mus. 1000)

The Moabite Stone.

(9th cent. B.C.)

THIS remarkable Stele was discovered at *Dibon*, the ancient **Dibon** (Isa. 15. 2), by the Rev. F. Klein, in August 1868, and is one of the most important historical and literary monuments in connexion with Hebrew history. The inscription is written in the Phœnician character, of which it is one of the oldest specimens extant: the language approaches Hebrew nearer even than does the Phœnician. Great light is thrown by this external record upon the history of the period of the reigns of **Omri**, **Ahab**, **Jehoram**, and **Jehoshaphat**. At the end of the reign of Ahab, **Mesha**, king of Moab, who had been obliged to pay Israel a tribute of the wool of 100,000 lambs and 100,000 rams, revolted and refused his tribute, and the allied kings of **Israel**, **Judah**, and **Edom** marched against him and compelled him to flee to **Kir-haraseth**, where Mesha offered his son in sacrifice. The monument was erected by this king **MESHA**, circ. B.C. 850, to his god **Chemosh**, and to commemorate his successful revolt from Israel, and furnishes many details in agreement with the Hebrew account, as shown by the following translation:—



STELE OF MESHA, KING OF MOAB (circ. B.C. 850).

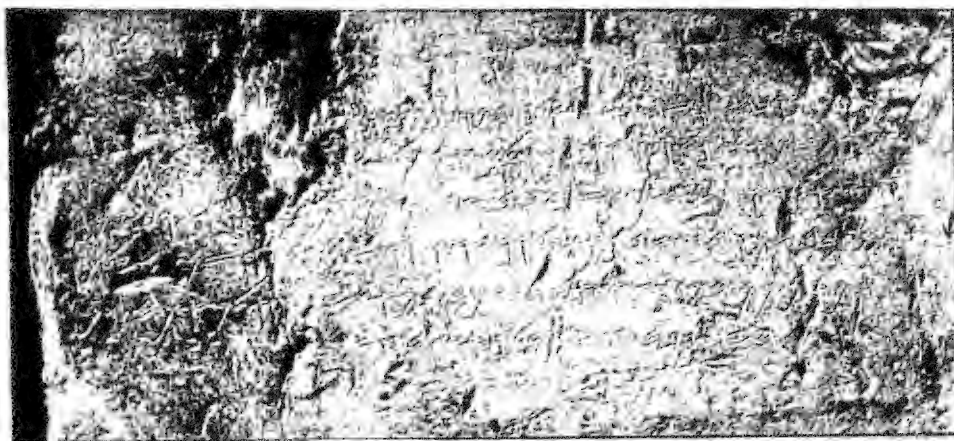
I am Mesha, son of Chemosh-[Melech], king of **Moab**, the Dibonite ;
 My father reigned over Moab thirty years, and I reigned after my father ;
 And I made this *hāmāh* — “high-place” for **Chemosh** at Korkhah,
 A *hāmāh* [of salvation, for he saved me from all the kings, and made me look on
 all my enemies.
Omri was king of Israel, and he oppressed Moab many days, for Chemosh was
 angry with his land.
 His son succeeded him, and he also said, “I will oppress Moab.”
 In my days he said [thus] ; but I looked on him and on his house, and Israel
 perished for ever.
Omri took [all] the land of **Medeba** and [Israel] dwelt in it during his days, and
 half [the days of his son, even forty years].
 But **Chemosh** [captured it in my days.
 And I rebuilt **Baal-Meon** and made therein the tank *or* pool,
 And I [rebuil]t **Kirjathan**. The men of **Gad** had dwelt in the land of **Ataroth** from
 of old, and the king of Israel I rebuilt **Ataroth** for himself *or* for them.
 But I made war against the town and took it ;
 And I slew all [the people of] the town for the pleasure of **Chemosh** and **Moab**, and I
 carried off thence the altar of Dodah, and dragged it before Chemosh in the city.
 And I settled therein the men of **Sharon** and the men of Macharoth.
 And **Chemosh** said to me, “Go, seize **Nebo** beside [Israel]” and I went in the
 night, and fought against it from the break of day until noon, and I took it ;
 And I slew in all seven thousand men and boys and women and girls and damsels ;
 for unto Ashtor Chemosh I had devoted them.
 And I took thence the altars of Jehovah and dragged them before Chemosh.
 And the king of Israel had built **Jahaz**, and he dwelt in it whilst he waged war
 against me.
 But Chemosh drove him out before me.
 And I took of Moab two hundred men, all its chiefs, and I carried them to **Jahaz**,
 which I took to add it to **Dibon**.
 It was who rebuilt Korkhah, the Wall of the Woods, and the Wall of the Mound
(Ophel) ;
 And I rebuilt her gates, and I rebuilt her towers.
 And I built the king's house, and I made the conduits of the water-tanks within the city ;
 But there was no cistern within the city, in Korkhah ; so I commanded all the
 people, “Make you each one a cistern in his own house.”
 And I dug the channels for Korkhah by means of the prisoners from Israel.
 I rebuilt **Aroer**, and I made the highway through *or* to the **Arnon** ravine?, and I
 rebuilt Bethbamothe, for it was overthrown.
 I rebuilt **Bezer** for all **Dibon** was subject [unto me].
 And I reigned a hundred cities, which I had added unto the land.
 And I rebuilt **Medeba** and Beth-Diblathan
 And **Beth-Baal-Meon** ; and I took there the sheepmaster, the flocks of the land.
 And Horonan — **Horonaim** — there dwelt in it the Dedanite. And **Dedan** said
Chemosh said unto me, “Go down, war against Horonan !”
 So I went down and warred [against it] . **Chemosh** dwelt in it *or*
 restored it in my days.

It is at once apparent how important a document this is to the Bible student. It affords an apparently independent contemporary record of the border-wars between **Moab** and **Israel**, and also throws considerable light upon topography.

The Siloam Inscription.

(Circ. 701 B.C.)

THE characters are Phœnicio-Hebrew, and give a tolerably early form of the alphabet used in common by the Phœnicians, Hebrews, Arameans, and Moabites. The language is Biblical Hebrew. These six lines, the oldest and longest inscription of the Hebrew Monarchy, are inscribed in the rock within a tunnel whose making they commemorate. This tunnel, which brings the water of **Enrogel**, or *Gihon*, the single spring at



THE SILOAM INSCRIPTION (Circ. B.C. 701).

Jerusalem, through the solid rock from the **valley of Jehoshaphat** outside into the parallel valley within the walls (the later Tyropœon), is assumed to be the "conduit" of 2 Kings 20, 20; 2 Chron. 32, 30, and is consequently attributed to **Hezekiah's** reign. (But cf. a paper by E. J. Pilcher in P.S.B.A., May 1897, which refers both tunnel and inscription to the time of Herod the Great.) The inscription, though now illegible in many places, may be rendered somewhat thus:—

[Finished is] the boring ! And this was the manner of the boring : [the hewers were plying the pick-axe, each toward his fellow, and there were still three cubits to [finish ; when there was heard] the voice of one calling to his fellow : for there was a rift in the rock on the right ! . . .] And on the day of the boring the hewers struck, each to meet his fellow, pick-axe to pick-axe : and the water ran from the source to the pool, two hundred and a thousand cubits. And a hundred cubits was the height of the rock above the heads of the hewers.

PHœNICIAN MONUMENTS

Limestone Stele of Jêhaumelech, King of Gebal.

(Byblus.)

A PHœNICIAN monument of the 5th century B. C. The king stands in Persian garb before his goddess, whose crown and sceptre are of an Egyptian type, with a cup of wine for pouring a drink-offering. **Ps. 116. 13, 14.** offering in his hand. The winged solar disk overshadows both. Below is inscribed in Phœnician:

"I am Jêhaumelech, king of **Gebal**, son of Jaharbaal, grandson of Adon-melech, king of Gebal, whom the Lady **Baalath** of Gebal made sovereign over Gebal. And I call upon my Lady Baalath of Gebal, for she heareth my voice. And I make for my Lady **Baalath** of Gebal this brazen altar which is in this [place], and this gilded graven figure, opposite my own figure, and the gilded [winged solar disk] in the [middle] of the stone, and this colonnade and its pillars and the capitals upon them and the roof thereof I made, even I, Jêhaumelech, king of Gebal, for my Lady **Baalath** of Gebal; because as often as I have called upon my Lady Baalath of Gebal, she hath heard my voice and done me pleasure. May Baalath of Gebal bless Jêhaumelech, king of Gebal, and make him live and prolong his days and his years in Gebal because he is a righteous king! and may the [Lady Baalath of Gebal give him favour in the sight of the gods and in the sight of the people of this land, and the favour of the people of [other lands for ever]! Whatever sovereign or man shall fashion another work upon [this altar or upon] this gilded sculpture, or upon this colonnade, I, Jêhaumelech, [king of Gebal, set my face against] the maker of that work; and whether _____ may the Lady Baalath of Gebal [curse] that man and his seed!"

It is hardly necessary to call attention to the close correspondence of the language and religious ideas of this inscription with those of the prophets and psalmists of the Old Testament. But the apposite words of the late Professor Robertson Smith may well be quoted here:—

As the kings of Israel ascribe their sovereignty to the grant of Jehovah, so the king of **Gebal** _____ declares that it was the divine queen of Byblus who set him as king over the city. As the psalmist of **Ps. cxvi.** says, 'I take up the cup of salvation, and call upon the name of Jehovah,' so this heathen king is figured standing before the goddess with a cup in his hand, and exclaiming, 'I call upon my lady the sovereign of Gebal, because she hath heard my voice, and dealt graciously with me.' And just as the prayer for life and blessing to the king of Israel in **Ps. lxxii.** is a prayer for a king judging in righteousness, the Phœnician goddess is invoked to bless Jêhaumelech, king of Gebal, and give him life and prolong his days in Gebal, because he is a just king, and to give him favour in the eyes of gods and men.' *Prophecy of Israel*, Lect. II., page 51.



LIMESTONE STELE OF JEHU MELECH, KING OF ISRAEL

(7-8000)

Inscription on the Sarcophagus of Eshmunazar II., King of the Zidonians.

ESHMUNAZAR, "Eshmun helpeth," is a name like **Eleazar**, "El helpeth." The touching language of the young king's epitaph offers many noteworthy parallels to Old Testament phraseology. Eshmunazar II., as we learn from this inscription, was still under the tutelage of his mother, the widowed queen Ammashtart ("handmaid of Ashtoreth"), when he died, circ. B.C. 400.

- 1 Kin. 6. 38.** "In the month of **Bul**, in the fourteenth year of the reign of Eshmunazar, king of the **Zidonians**, the son of king Tabnith, king of the Zidonians, spake king Eshmunazar, king of the **Zidonians**, saying:—I was rapt away *before my time*, during my state of tutelage, an orphan, the son of a widow—and I lie in this coffin and in this grave, *in the place that I built*. I adjure every prince and every man not to open this *bed* nor to seek for treasures, for there are no treasures here, nor to carry away the coffin of my bed, nor to build over this bed the chamber of a second bed; yea, if men shall tell thee the contrary, hearken not unto their vain words! for whatever prince or man shall open the chamber of this bed, or shall carry away the coffin of my bed, or shall build aught over this bed, shall have no bed with *the departed R. phaim*, nor be buried in a grave, nor have son or seed in *his own seat*, but *the holy gods* shall shut them **Isa. 14. 9; 26. 14.** *up* with—deliver them into the power of *a mighty king, who shall lord it over them*: to cut off that prince or that man who shall open the chamber of this bed, or shall carry away this coffin—and to cut off the seed of that prince or those men: they shall not have *a root doven, reared her fruit up, and*: nor an image of themselves among the living *under the sun*—even as I was rapt away before my time, during my state of tutelage, an orphan, the son of a widow.
- Eccl. 1. 3.**

For I, Eshmunazar, king of the Zidonians, son of king Tabnith [*cf.* **Tibni**], king of the Zidonians, grandson of king Eshmunazar, king of the Zidonians, even I and my mother Ammashtart, priestess of **Ashtoreth** our Lady, the queen, daughter of king Eshmunazar, king of the Zidonians—we it was who built the houses of the gods, *the house of Ashtoreth in Zidon*, the land of the sea, and made *Ashtoreth*

- 1 Kin. 11. 5.** *of the glorious heavens* [Aphrodite Urania] to dwell therein: and it was we who built the house of Eshmun, the Holy Prince?, who answereth the poor?—on the hill: and it was we who built houses for the gods of the Zidonians in Zidon, the land of the sea,—*a house for Baal-Zidon*, and a house for Ashtoreth, the name of **Baal**. And there-
- Jer. 7. 18; 44. 17.**
- 1 Kin. 16. 31; 18. 19** *for us*,—

for the Lord of Kings gave us **Dor** and **Japho**, the fine corn-land in the field of **Sharon**—as a recompence?—for the great things which I did, and added them to the bounds of the country, that they might belong to the **Zidonians** for ever.

I adjure every prince and every man, neither to open my chamber nor to dispoil my chamber, nor to build over this bed, nor to carry away the coffin of my bed, lest the holy gods deliver them up, and cut off that prince and those men and their seed for ever."



INSCRIPTION ON THE SARCOPHAGUS OF ESHMUNAZAR II., KING OF THE ZIDONIANS.

The Phœnicians were favoured by the Persian monarchs, on account of their fleet, and a common hostility to the Greeks. The "Lord of Kings" who gave **Dor** and **Joppa** to Eshmunazar was probably Artaxerxes II.

Bilingual Inscription, Phœnician and Cypriote.

(Circ. B.C. 345.)

THE importance of bilingual inscriptions for the decipherment and interpretation of unknown languages and systems of writing is self-evident. It was a famous bilingual, the Rosetta Stone, that gave the clue to the

reading of Egyptian hieroglyphics: and it was by help of such inscriptions as the present that the late George Smith, Dr. Devcke, Dr. Birch, and others read and interpreted the Cypriote characters.



VERGILIAN AL. INSCRIPTION: PHOENICIAN AND CYPRIOTE.

Picture from above, 1891, 1892.

It is a votive inscription on the part of Menahem, son of Ben-Hodosh, to the God Resheph Elyah, "Menahem heard his voice", and was found near the ruins of Tamassus in Cyprus.

The stone, originally a votive statue, was found by Col. F. Warren, in the course of his excavations at *Famula* in Cyprus, near the site of the ancient city of Tamassus. The Phœnician text may be rendered as follows:—

"This is the *figura* of Deut. 4. 16. that Menahem, son of Ben-Hodosh, son of Menahem, son of Araq, gave and erected to his Lord Resheph Elyah, in the

month of **Ethanim** (cf. 1 Kings 8. 2.) in the thirteenth year of king Mithriathah, king of **Chittim**, and Idyol = Kition and Idahon, Assyria.

Idyol because He heard his voice. May He bless him!"

The Cypriote is briefer :

"The statue which Manasses (*šic*) Nōmeniōn gave and dedicated to the god Apollo of Helos. With luck !"

The interest of the Cypriote writing lies in the fact that it consists not of letters, but of syllables, although the Cypriote language is a dialect of Greek ; *i.e.* the words *ton andriantan*, "the statue," are written in the Cypriote thus: TO-NA-TI-RI-A-TA-NE. The system thus occupies a middle position between pictorial and alphabetic writing.

BEN-HODESH, "*Son of* (= born at) *New Moon*," answers to NŌMENIŌN, the Greek Noumenios, which has the same sense. RLSHEPH, the Phœnician and Cypriote Apollo, is also mentioned in the old Aramaic inscriptions of SAMAL. MILKIYATHAN began his reign circ. B.C. 375.

The Sacrificial Tablet of Marseilles.

(*Corpus Inscriptionum Semiticarum*. 165.)

THIS celebrated monument is a stone inscribed in the Phœnician language and writing. It defines in formal terms the priestly dues in money and portions of the victim, for every kind of sacrifice. The technical terms are much the same as those employed in the Mosaic Law. The tablet mentions the **Peace-offering** (*shêlem*), the **Whole-offering** (*khālîl*), and the **Meat-offering** (*minchath*) ; thus constituting an excellent commentary on the laws of sacrifice in **the Book of Leviticus**. It originally belonged to "**the House of Baal** (Zephon)" at Carthage, and was found at Marseilles in 1844-5 (*see* CIS. Pars. I. Tom. I. Fasc. 3). It may be assigned to the fourth or perhaps the fifth century B.C.

- 1 The house of **Baal-[Zephon ?]**. Requisition of the Tax[es], which the [Superintendents of Tax]es decreed, in the time of [our lords Halaz]baal the Judge, the son of Bod-Tanith son of Bod[-Eshmun, and Halazbaal].
- 2 The Judge, the son of Bod-Eshmun son of Halazbaal ; and [their] Asso[ciates].
- 3 In the case of an ox, whether an Whole-offering, or a **Peace-offering**, or the Peace-offering of an Whole-offering, the Priests shall have ten, X. **shekels** of silver, in each case ; and in case of an Whole-offering they shall have, besides this tax, [three hundred, III C. shekels' weight] of fl[esh] ;
- 4 And in case of a Peace-offering, the neck and the shoulders : and the fell, and the inwards, and the feet, and the other parts of the flesh, shall belong to the sacrificer (*lit. the master of the sacrifice*).
- 5 In the case of a calf, whose horns are yet lacking, an entire animal, or in the case of a ram, an Whole-offering, or a **Peace[offering]**, or the Peace-offering of an Whole-offering, the Priests shall have five, II[III], shekels of silver [in each case : and in case of an Whole-offering they shall have be-]

- 6 sides this tax, one hundred and fifty, CL, shekels' weight of flesh ; and in case of a **Peace-offering**, the neck and the shoulders : and the fell, and the inwards, and the feet, and the other parts of the flesh], shall belong [to the master of the sacrifice].
- 7 In the case of an he-goat, or of a she-goat, whether an Whole-offering, or a Peace-offering, or the Peace-offering of an Whole-offering, the Priests shall have 1 shekel 2 zers of silver in each case ; and in case of a Peace-offering, they shall ha[ve, besides this tax, the neck]
- 8 and the shoulders : and the fell, and the inwards, and the feet, and the other parts of the flesh, shall belong to the master of the sacrifice.
- 9 In the case of a lamb, or of a kid, or of a young *or* wether) ram, whether an Whole-offering, or a **Peace-offering**, or the Peace-offering of an Whole-offering, the Priests shall have three quarters of a shekel and [two] zers of silver, [in each case ; and in the case of a Peace-offering they shall have be-
- 10 sides] this tax, the neck and the shoulders : and the fell, and the inwards, and the feet, and the other parts of the flesh, shall belong to the mas[ter of the sacrifice].
- 11 [In the case of a bird, a **turtle-dove or a young pigeon**, whether the Peace-offering of an Whole-offering, or an Expiatory-offering, or a Covenant-sacrifice, the Priests shall have three quarters of a shekel *and* two zers of silver, in each case ; and the fl[esh] shall belong [to the master of the sacrifice].
- 12 [F]or hallowed firstfruits, or an offering of corn, or an offering of oil, the Priests shall have X ge[rabs] of silver, in each several case ; and .
- 13 [In the case] of every Peace-offering that is brought before the gods, the Priests shall have the neck and the shoulders : and [in the case] of the Peace-offering
- 14 [Fo]r meal mingled with oil, and for milk, and for every sacrifice that a man shall offer as an oblation *min hath* ; [the Priests] shall [have
- 15 In the case of every offering which one that is poor in cattle or poor in birds offereth, the Priest[s] shall have [nothing].
- 16 Every one that hath eruptions, and every one that hath scabs, and every one that is stricken of the gods, and all men that sacrifice .
- 17 Those men [shall pay] a tax for each offering, according to that which is appointed in the written statute *or*, book]
- 18 [Eve]ry tax that is not appointed in this Table, it shall be paid in accordance with the written statute which [the Superintendents of the Taxes drew up in the time of our lords Halazbaal, the son of Bod-Tan]-
- 19 ith, and Halazbaal, the son of Bod-Eshmun, and their Associates.
- 20 Every Priest who taketh tax in excess of what is appointed in this Table, he shall be fined
- 21 [Eve]ry sacrificer that shall not pay the [amount prescribed fo]r the tax, which [is appointed in this Table, he shall be fined]

With the above inscription it will be in-structive to compare a similar one, found by Nathan Davis in 1858, on the site of Carthage, and now in the British Museum. It will be noticed that in this second Table of



MARSEILLES TABLET OF OFFERINGS.

Sacrificial Dues the skins or fells of the victims are given to the Priests, as in Lev. 7, 8, instead of a fixed sum of money in each case.

Portions of eleven lines remain, mostly broken off at both ends: but the general conformity of the inscription with the Marseilles Tablet is so close, that it may be partially restored from that source. (See CIS. 107.) The Translation is as follows:—

- 1 The Requisition of Taxes which [the Superintendents of Taxes] decreed.
- 2 [In the case of an ox, whether an Whole-offering, or a Peace-offering, the f]ell [shall belong] to the Priests, and the pieces to the sacrificer
- 3 [In the case of a calf, whether an Whole-offering, or a Peace-offering, the] fell [shall belong] to the Priests, and the pieces to the sacrificer
- 4 [In the case of a he-goat or a she-goat, whether an Whole-offering, or] a Peace-offering, the fell of the she-goats shall belong to the Priests; and the inward[s] and the foot] shall belong [to the sacrificer].
- 5 [In the case of a lamb, or of a kid, or of] a young [or wether] ram, whether an Whole-offering, or a **Peace-Offering**, the fell shall belong to the Priests].
- 6 [In the case of every offering which] one that is poor in cattle offereth, the Priest shall have nothing.
- 7 [In the case of a bird, a turtledove, or a **young pigeon** it sets of silver for each.
- 8 [In the case of every Peace offering which shall be brought before the gods, the Priest shall have the neck and [the shoulders]
- 9 [For] hallowed [firstfruits], and for an offering of corn, and for an offering of oil.
- 10 [For meal mingled with oil, and] for milk, and for an offering as an Oblation *minchath*, and for every sacrifice that a man will offer, the Priests shall have]
- 11 [Every tax that] is not appointed in this Table, it shall be paid in accordance with the written statute which the Superintendents of the Taxes drew up]
- 12 [In the time of our lords and their Associates].

NOTES TO THE MARSEILLES INSCRIPTION. —Line 1. The Tablet gives the Sacrificial Regulations for a particular temple, viz., that of **Baal-Zephon** (or some other **Baal**) at Carthage. These were naturally adopted in the corresponding temple at the Phœnician settlement of Marseilles (Greek Massalia: from Phœnician **בִּיר**, *Mazzal*—Assyrian *manzaltu*, *marzaltu*, “station,” “dwelling-place”)

Zephon (Exod. 14, 2) is a probable restoration, both from the remains of the letters on the stone, and from the occurrence of the name **עברזפן**, Obad-Zephon or Abdi-Zephon, “servant of Zephon,” in Punic inscriptions.

The close resemblance of the language of this Tablet to that of the Old Testament is evident from the outset. Baal’s temple is his “**house**” (Judg. 6, 46; 16, 23; 1 Kings 16, 32, &c.); the “taxes” or contributions due to the priests are called **מִנְעָאֲתָה** *mas’athûth*, “gifts”—a plural of the very term used in the Hebrew of 2 Chron. 24, 6, 9, for the Temple-tax (A.V. “collection”); they are fixed by “the men who were over the taxes” (1 Kings 4, 6; 12, 18). Further, Carthage is governed, like



THE DAVIS PDLERIAN INSCRIPTION

(MUSEUM OF THE BIBLE, NO. 141)

Israel of old, by two "**judges**" (Phœnician and Hebrew. שפִּטִּים, *shôfêṭîm*, whence Livy's *Sūfētēs*), assisted by various Boards or Committees, and a Senate, which is perhaps denoted in this Tablet by the term rendered "Associates" or "Colleagues" (חברנִם; cf. the חֶבֶר, "Association," of the Jews on the Maccabean coins). The names of these supreme magistrates have a Biblical cast: Halazbaal, "Baal delivereth," is like Helez (2 Sam. 23. 26) for Halaziah, "Jah delivereth"; Bod-Tanith and Bod-Eshmun, "servant of the goddess Tanith" and "servant of the god Eshmun," recall such names as **Obadiah, Abdiel, Obed-Edom**, etc.

Line 3. The inscription enumerates all the objects of sacrifice, viz., large and small cattle, birds, and the fruits of the soil, in very much the same order as Lev. 1—7: first, the Bloody, and then the Unbloody Offerings, the latter being called מִנְחָה, as in Hebrew. And it is clear that the כָּלִיל, *kālil*, "whole-offering" or holocaust, answers to the Heb. עֹלָה, *ôlā'h*, A.V. "**burnt-offering**" (cf. the use of *kālil* in the Hebrew of 1 Sam. 7. 9; Deut. 13. 17; Ps. 51. 19; Lev. 6. 22, 23—15, 16 *Heb.*, "wholly burnt"). The *saw'at* (צֹעֶת) as clearly answers to the Levitical זֶבַח שְׁלָמִים, *zēbach shelāmîm* (Lev. 3. 6), A.V. "**peace-offering**"; so that we have here the two chief forms of Bloody Sacrifice, both of which are prescribed in Exod. 20. 24.

The Phœnician term צֹעֶת, *saw'at*, may be compared with the Ethiopic root ጸፀO: *saw'a*, "to call," "invite," e.g. to a sacrifice (1 Sam. 16. 3, Ethiopic Version), and may accordingly denote a sacrifice to which guests are invited, as distinguished from a holocaust. Otherwise, as Munk thought, the Phœnician word may be connected with the Ethiopic *maswāt*, "sacrifice," although the sounds correspond less perfectly.

The שְׁלֵם כָּלִיל, *shèlem kālil*, "Peace-offering of (*i.e.* belonging to) a Whole-offering," probably denotes a secondary sacrifice, which at Carthage may have been the usual accompaniment of the Whole-offering or holocaust; cf. line 11. and see W. Robertson Smith, *Rel. Sem.*,² page 237, note.

Line 4. "Neck and shoulders. The breast and the right shoulder (or thigh) belonged to the priest in Jewish law (Lev. 7. 31, 32). The meaning of the Phœnician expressions is uncertain. The editors of CIS. render *prosecta et augmenta*; assuming a correspondence between Phœnician and Roman sacrificial usage. The Phœnician term קֶצֶרֶת, *q-ṣ-r-t*, has the same radical letters as the Arabic *qaṣar*, "necks." But it has also been compared with *qusra*, "short rib"; and we might even suppose a relation to *quṭr*, "side," which is used in the plural for the prominent parts of a horse, such as the withers and rump.

The other Phœnician term, **יִצְלָה** *y-s-l-t*, resembles the Syriac *yasyllā*, "elbow" (Ecclus. 9. 9; Ezek. 13. 18; cf. also Arabic *awṣl*, "joint," "limb).

The term **שִׁרְבָב** *sh-l-b-m*, is equally obscure. It is hardly akin to Arab. *ṣalb* *ṣalab*, *ṣalab*, which means "backbone," "loins." *Shelabbim* (in the parallel inscription, Davis, No. 90, *eshlabbim*) may perhaps be compared with Assyr. *shelabbū*, "worm" or "maggot," and so denote the intestines as vermiform; or it may be connected with *lebā'b*, Assyr. *libbi*, in the sense of *what is inside*, τὸ ἔντερον. Possibly also it means the ribs, as being *cross-pieces*; cf. the use of the word in Hebrew, 1 Kings 7. 28.

Line 5. The puzzling expression **בִּאֲחִימָה** was ingeniously supposed by Renan and the other editors of CIS. to cover a loan from the Greek (ἀνέμωτος ἀνέμωτος); but the presence of the **י** is against this. I can only suggest that the phrase is compounded of **א**, "not," and a term derived from the same root as the Talmudic **טִיכְטִיב**, which denotes *an animal whose sex is not apparent* from **טַכְטַכ טַכְטַכ** "to close up," "shut in"); so that **טַכְטַכ טַכְטַכ** (= **טַכְטַכ**) **בִּאֲחִימָה** = **בִּאֲחִימָה**. We might also divide thus: **בִּאֲחִימָה** Heb. **בָּעַט יָצַט**, "kicking and plunging"; a phrase descriptive of the calf.

Line 7. Some take **יִבֵּל** as "ram," instead of "he-goat," and point **אֵיל** in line 5 as **אֵיל**, "hart." But the he-goat, so frequent in Leviticus, is not likely to be wanting here. Besides, whereas the ram is often represented on votive cippi from Carthage, the stag never is.

The term *zēr* or *zir*, which seems related to the Hebrew *zēr*, "ring," "circular moulding," reminds one of the gold and silver ring-money of ancient Egypt, and may have denoted the same sort of thing, considering the long-established intercourse between Phœnicia and the Delta.

Line 9. The phrase **צֶרֶב אֵיל** has caused much perplexity. As the line starts with lamb and kid, a third young animal might be expected; and as in Arabic *ṣarb* is "a cote for lambs and kids," we might, perhaps, take *s-r-b* *ayil* to mean "a coteling, viz. a ram," i.e. a young ram. But as Arabic *ṣaraba* is found in the sense of *ṣarama*, "to cut," *s-r-b* *ayil* is possibly "a wether ram," which is ranged with lambs and kids, as being of less value than an entire animal (line 5. Notice the smaller money-tax).

Line 11. The words **אֲנָן אֵם צִין** have been rendered "tame or wild." In connexion with the sacrifice of birds, however, it seems natural to refer to Lev. 1. 14 and 12. 6, 8; and when we find that the "young pigeon" (*gōzāb*) of Gen. 15. 9 is actually rendered **צִין** in the Samaritan Targum, it appears likely that **אֲנָן** *agnā'n* (or *agnū'n*) may be a Phœnician term for turtledove, derived from a root **אָנָם** = **אָנָן**, Assyr. *agānu*, "to be sad" or perhaps *agan* = *'anag* = *anach*, *anan*, *'anah*,

“to sigh,” “mourn,” Assy. *ʿanāchu*, “to sigh.” To “mourn like a dove” is a common phrase in Babylonian poetry (cf. Isa. 38. 14: 59. 11).

Of the two new kinds of sacrifice here mentioned, שֶׁפַּח, *Sh-ṣ-ph*, and חֹת, *Ch-z-th*, the former may be connected with Heb. שֶׁפַּח, “outpouring” (of wrath), Isa. 54. 8, and the Assy. *shišpu* or *shizbu*, “milk” (that which *overflows*). This rare root is apparently cognate with that of שָׁמַף, “overflow” (Prov. 27. 4). The latter word, חֹת, may be akin to חֹזֶה, *chāzûth*, “agreement” (Isa. 28. 18): see Gen. 15 for the description of a Covenant-sacrifice.

Line 12. The original text begins: “For *birds*, whether hallowed firstfruits,” etc.; but as the words italicised are wanting in the parallel inscription (Davis, No. 90, line 9), it is probable that they should be regarded as due to the scribe’s, or rather the sculptor’s, inadvertence here. It may be, however, that the term for *birds* has taken the place of a general word for the various kinds of bloodless offerings which follow.

Line 14. The expression *and for milk* is written twice in the original; another inadvertence on the part of the engraver of the stone, who need not be supposed to have been a priest, or especially familiar with the sacred laws. To point the repeated letters so as to get the sense *and for fat* is against the general subject of the line, which deals with Unbloody Sacrifice.

Line 15. The term מֵנֵם, *m-n-m*, “nothing,” supplied at the end of the line from the parallel inscription, I would compare with the Assyrian *manama*, “any one” (usually with negative, “no one”).

Line 16. CIS. translates: *Omnis indigena et omnis incola et omnis parasitus decorum*; but שֶׁפַּח can hardly mean *incola*, and מְרוֹחַ אֵלִים (cf. Amos 6. 7; Jer. 16. 5) is strange in the sense of *parasitus decorum*. As זֶרַח is used of the *breaking out of leprosy* on a man (2 Chron. 26. 19), and as שֶׁפַּח (= סִפַּח) may bear a similar meaning (Isa. 3. 17: “smite with a scab”), while מְרוֹחַ אֵלִים—note the paronomasia with מִזְרַח—in such a connexion recalls מִכָּה אֱלֹהִים (Isa. 53. 4), and may be compared with Arab. *razahu*, “to fall down through weakness or emaciation” (also “to thrust through with a spear”); it would seem that we have to do here with the special case of sacrificers who are ceremonially unclean. Cf. Meier and Schröder; and see Lev. 13—14.

Lines 17, 18. The “writing” or “book” which “the men who were over the taxes wrote,” is evidently the Carthaginian source from which the laws of this Tablet were compiled for the benefit of the settlers of Marseilles.

Line 20. There is no root בִּי in Semitic (including Assyrian): בִּי must therefore be the preposition, and the expression *bedîṣ* or *bedēṣ* may be taken to mean “in deviation from” cf. Arab. *dūṣa*, “to turn aside or deviate from the right road.”

Line 21. I have filled up the gap in the middle of the line thus: נֶזֶק נֶזֶק . If it were not that נֶזֶק precedes נֶזֶק , might be suggested as? (Ex. 27, 12, 17).

NOTES TO THE PARALLEL INSCRIPTION, DAVIS NO. 60. Line 2. The term חֶבֶל *cheb*, is of doubtful origin and meaning. As denoting the portions of the victim which were assigned to the man who brought it for sacrifice, viz., according to the preceding Tablet, the inwards and the tail and certain other parts, the word may perhaps be connected with the root חָבַר Arab. *habara*, "to cut up flesh into great pieces," "to cut off a piece of flesh"; or possibly the root may be seen in Arab. *hara*, "to cut out" or *har* pen. an arrow, a blow, etc. etc.

Line 8. The spelling, בִּנְת , *bin*— פִּנְת , *pin*, "before," of the Marietta Tablet (line 1), probably represents a difference of dialect. It reminds one of the Babylonian *baqu* for *pinnu*, "face."



BRONZE FIGURE OF EGYPTIAN GODDESS

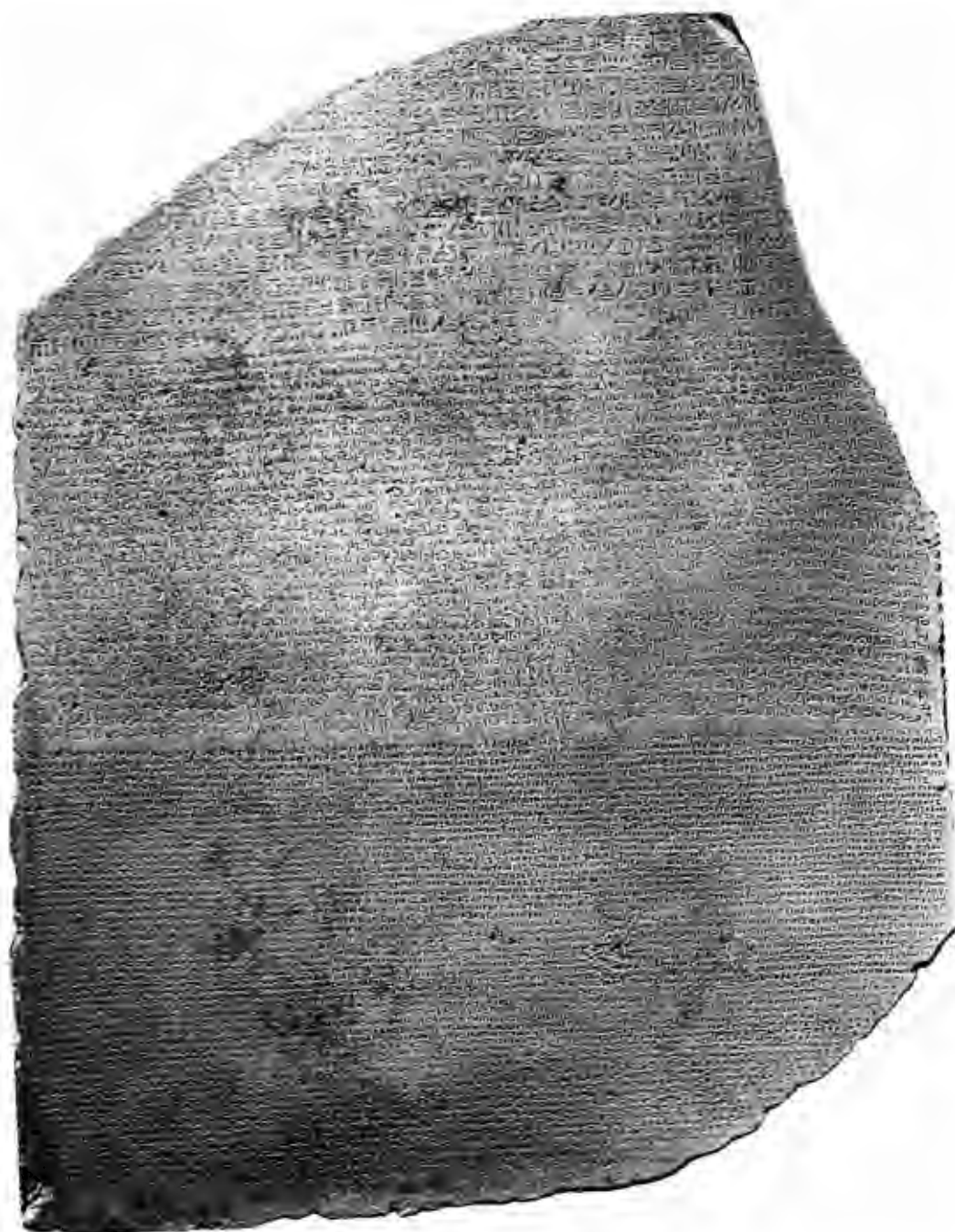


Fig. 2. Rosetta Stone.

The Rosetta Stone.

(Circ. B.C. 198-195.)

A SLAB of black basalt, on which is inscribed a decree of the priests of Memphis (**Noph**) in honour of Ptolemy V (Epiphanes), king of Egypt. It was discovered by a French officer named Boussard, in an old fort which the French called Fort St. Julien, four miles N. of Rosetta, in 1799, and after the surrender of Alexandria in 1801 became the property of the British Museum.

This bilingual inscription in the Old Egyptian and Greek languages is written (1) in *hieroglyphics*, the uncontracted pictorial character which was the original form of Egyptian writing; (2) in *demotic*, a running hand or *cursive*, the ordinary handwriting of the closing centuries B.C.; and (3) in the Greek *quadrata*, i.e. large characters, to be understood by all classes.

EX Isa. 8. 11 & 30.
8; Hab. 2. 2.

It was from this inscription, principally by the labours of M. Champollion, that the key was obtained to the reading of the Egyptian hieroglyphics. The Greek text was naturally assumed to be a translation of the Egyptian. Thus it was found that wherever the royal names occurred in the Greek, there were corresponding groups enclosed in ovals or *cartouches* in the hieroglyphics. By a comparison of these groups some of the characters of the hieroglyphic alphabet were ascertained. Finally, words thus deciphered were found to be closely akin to Coptic, a language now generally recognized as a daughter of the ancient Egyptian.

IMPRESSION OF A SMALL EGYPTIAN

SEAL.

Of glazed pottery, inscribed with the throne-names of Usermesu, H. Hkha-shper-Ku and Amenem-ha Hk (Mentu-Ra), of the 12th Dynasty. Interesting for the ancient forms of the hieroglyphs, and because the shape of the seal—a bored cylinder—indicating Babylonian influence. (Euan M. Baili, *SBM* 1996.)



For the *hieroglyph*, from which the *hieroglyphic* was developed, see page 100.

1. *Quadrata*: from *quad*, *quadratus*, as much as through as much long.

The Bilingual Inscription of Canopus.

(B.C. 238.)

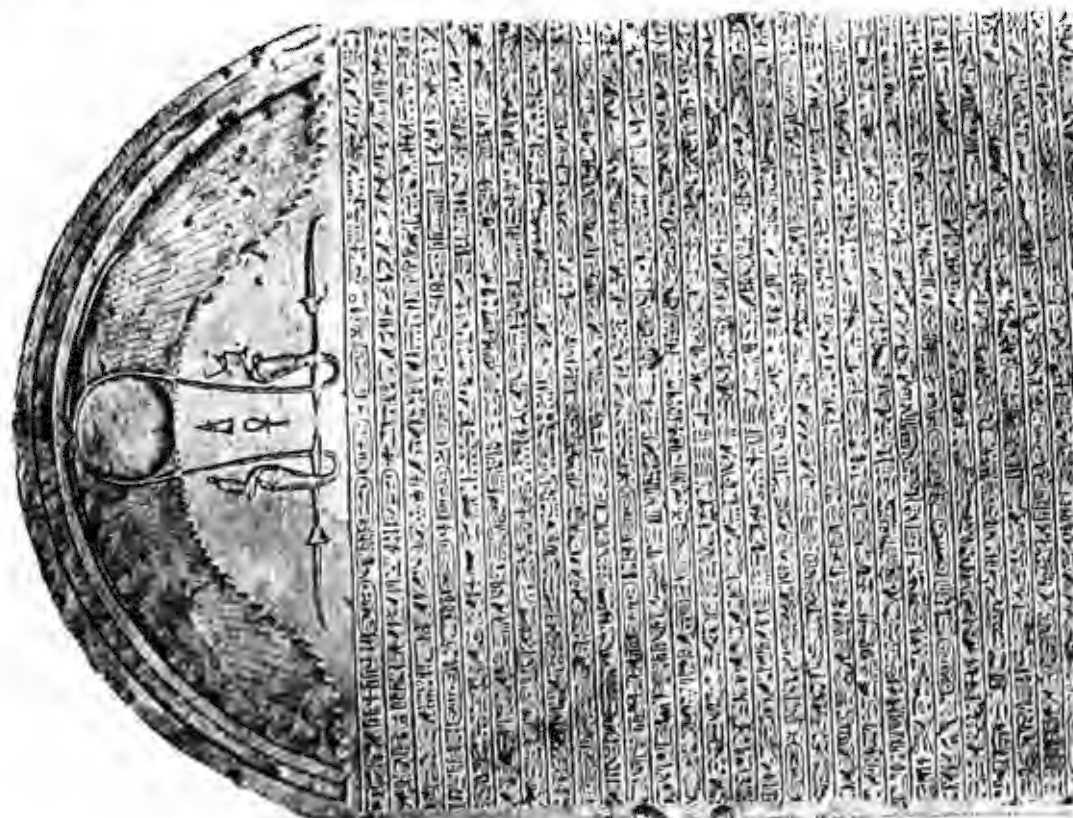
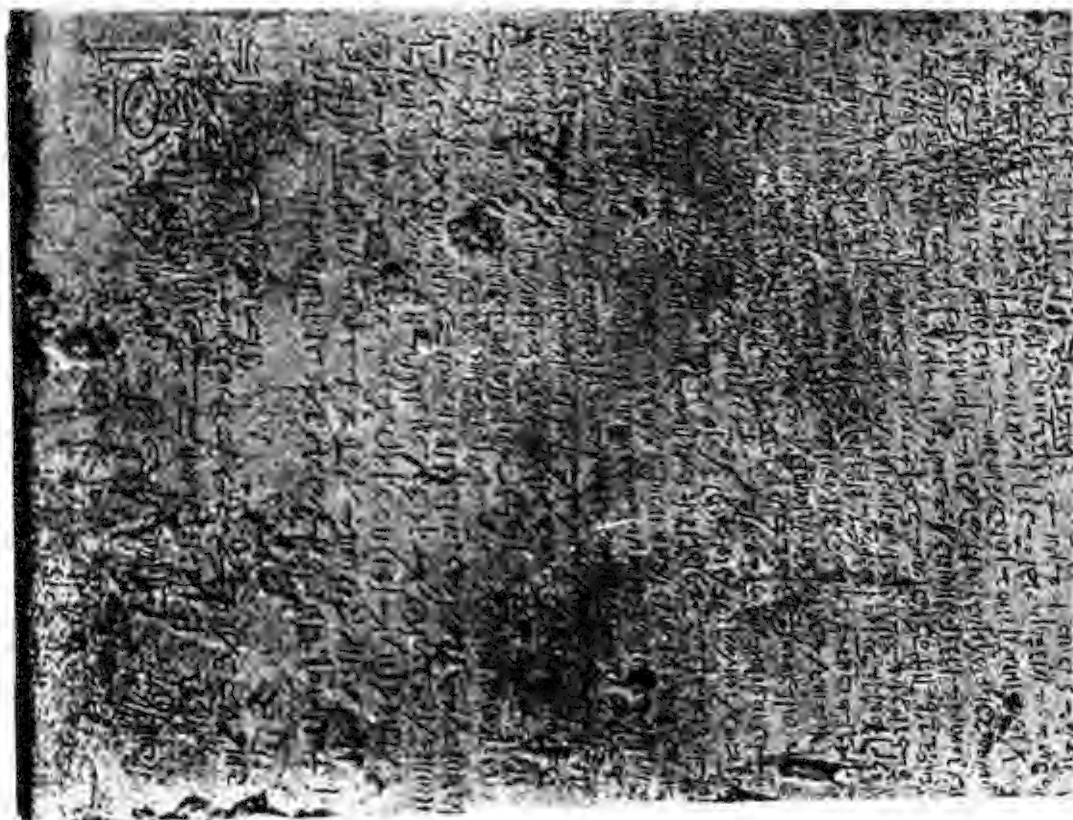
THE Bilingual Inscription of Canopus, preserved in the Gizeh Museum, is an official document of the time of Ptolemy III., Euergetes, king of Egypt. It is engraved in thirty-seven lines of Egyptian hieroglyphics and seventy-six lines of uncial Greek characters on a block of hard fine-grained limestone, seven feet high by two-and-a-half broad, found by Professor Lepsius, in the year 1806, in the ruins of Zoan, the ancient Tanis. The demotic text, which is in seventy-four lines, occupies the right-hand edge of the slab. It relates to certain divine honours decreed for the king and his sister-consort Berenice, and for the deceased princess Berenice their daughter. The inscription is entire in both languages: a fact which gives it the advantage over that of the Rosetta Stone, which is unfortunately imperfect. The opening lines specify the exact date:—

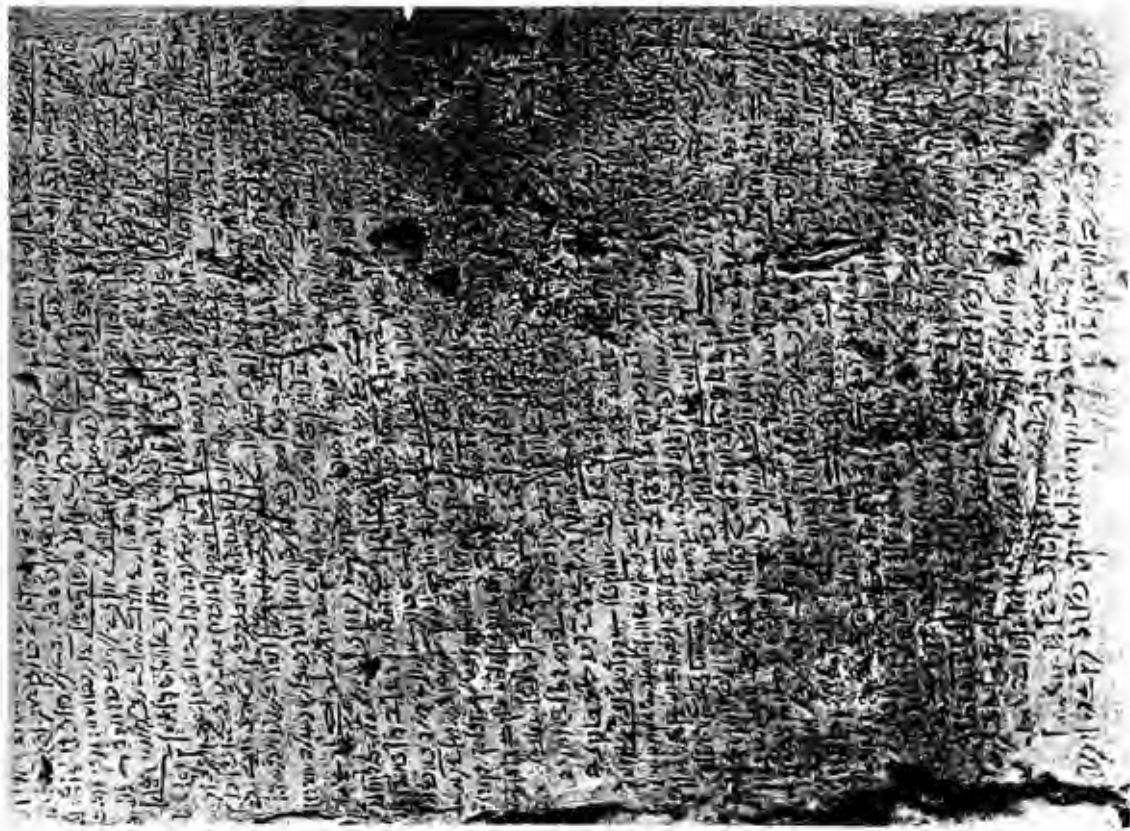
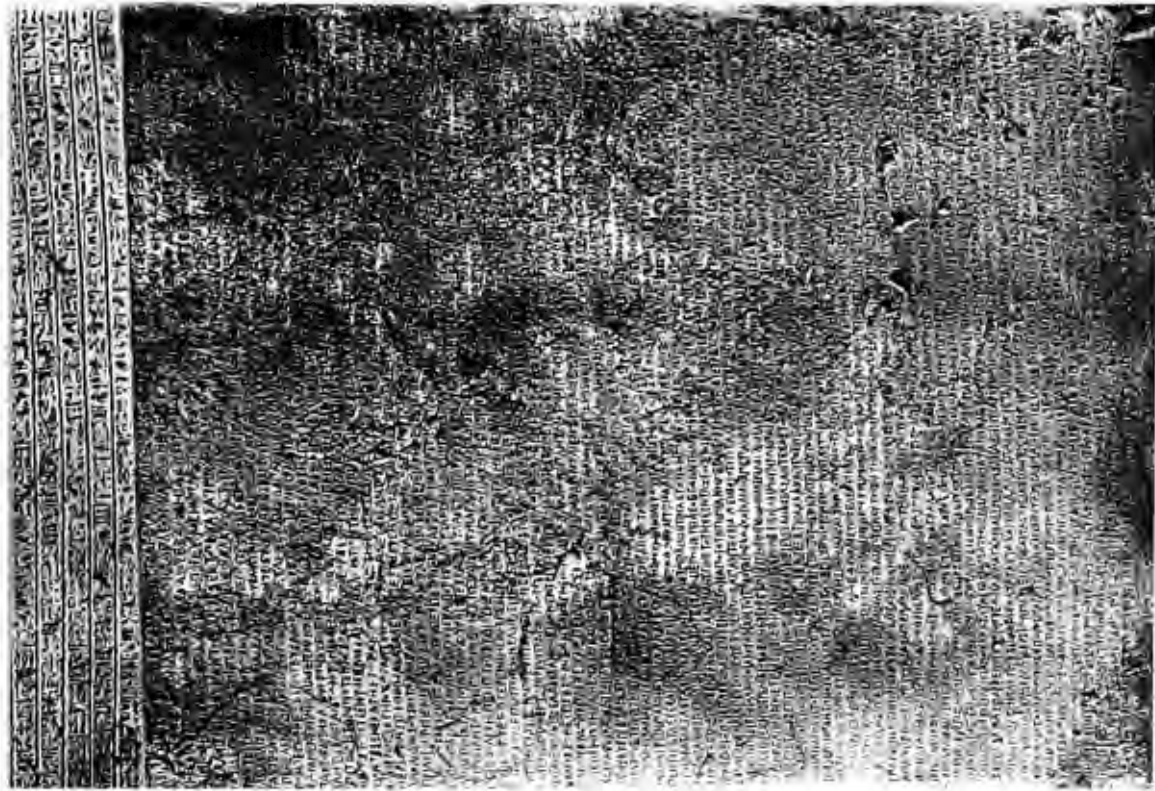
“Year 18, month Apollous, day 7, month Tybi, day 17, of the Egyptians, under the Majesty of the King of Upper and Lower Egypt, Ptolemy, the Ever-living, Beloved of Ptah, Son of Ptolemy and Arsinoë, the Divine Adelpheï; Apollonides son of Moschion being Priest of Alexander the Justified, and of the Divine Adelpheï, and of the Divine Euergetai—Meneclæia daughter of Philammon being the Canephores before Arsinoë Philadelphos; on this day a Decree was made.”

This opening reminds us very much of Luke 3. 1, 2. The date is equivalent to March 7, B.C. 238. A version of the inscription, which is too long for translation here, may be seen in *Das bilingue Decret von Kanopus*, by Lepsius, Berlin, 1806. The closing lines are as follows:—

“That this Decree be written by the Arch-priests of the Temples, and the Overseers of the Sanctuaries, and the Scribes of the House of God, graven on a Stele of stone or bronze, in Hieroglyphics, the Writing of the Books, and the Writing of the Ha-nebu (Greeks); and that it be set up in the Assembly-hall in Temples of the First Class, Temples of the Second Class, and Temples of the Third Class, in order to apprise all men of the honour done by the Priests of the Temples of Egypt to the Divine Euergetai and their children, according to right.

THE BILINGUAL INSCRIPTION
OF CANOPUS (B.C. 238).





BILINGUAL INSCRIPTION OF CANOPUS.

(B.C. 435.)

Fig. 1. B.C. 435.

A

LIST OF THE PROPER NAMES

In the Old and New Testaments,

(Based on that of Professor CURRY, in the *Queen's Printer's*

Aids to the Study of the Holy Bible.)

WITH THE SIGNIFICATION OF MANY OF THEM, BY THE LIEUTENANT-GOVERNOR

AND THE ADVISORY AND MANAGING COMMITTEE OF THE

PUBLIC-EDUCATION DEPARTMENT.

A-ARON, ² An *qaryn*, man-child
Ex 1. 1. Syr. 'hr; Ar. 'air. See Moses.
Ex 1. 1.

A-BAD'DON, the place of destruction
= Sheol. Rev. 9. 11.

A-BAG'THA, fortunate. ¹ Persian
word. Est. 1. 10.

A-BA-NA, Q'm rightly Amara.* Sn.
(Gaden Ammanu. 2 Kings 5. 12.

A-BA'RIM, region-beyond. Deut. 32. 49

AB'DA, servant. 1 King. 4. 6.

AB'DEEL, servant of God. Jer. 36. 26

AB'DI, servant of the LORD. 1 Chr. 6. 41

AB'DI-EL, servant of God. Old Bu.
Abdi-el. 1 Chron. 5. 15

AB'DON, servant. Judg. 12. 13. Cf.
Phn. *Abdo*.

A-BED'NE-GO, servant of Negro *ie*
Nub. Bn. *gud*. Dan. 3. 12

ABEL, 1) shepherd. 1 Sam. 4. 2;
2) meadow. 2 Sam. 20. 15

ABEL-BETH-MAA-CHAH, meadow
of Beth-Maakah. 1 Kings 15. 20

ABEL-MA'IM, meadow of water-
2 Chron. 16. 4

ABEL-MEHO'LAH, meadow of the
dance. 1 Kings 4. 12

ABEL-MIZ'RAIM, meadow of Egypt.
Gen. 50. 11

ABEL-SHITT'IM, meadow of acacias.
Num. 33. 49

A'BEZ. Josh. 19. 20

¹ Jah is a father, *i.e.* is to
be worshipped under the
symbolical title of father.
2 Kings 18. 2; 1 Chron. 3.
10; 7. 8. T.A. *Beset* *hitz*;
for *hitz*. Bn. *hahitz*
for *hitz*. The ancient Semitic peo-
ples called God *father*,
father-son, *father-son*, *father-son*,
father-son, as we know
from Bn. *hah*, and Ar.
hah-sons.

A-BI, ¹ father. 1 Sam. 1. 10

AB'IA, ¹ father. 1 Sam. 1. 10

A-BI'AH, ¹ father. 1 Sam. 1. 10

AB-IL'ABON, Scribe's error for *Abel*
¹ *Abel*. *Abel*. cf. Josh. 15. 6. 2 Sam.
23. 31. *Abel*.

AB-IA'SAPH, the father *i.e.* God pa-
thereth *i.e.* protecteth. Ex. 6. 21

AB-IA-THAR, the father of excellence.
¹ This and the following names begin-
ning with *Abi* or *Abi* seem to be titles
of God. 1 Sam. 23. 9.

AB-Y'DAH, the father knoweth. Gen.
25. 4

A-BUDAN, the father judgeth. Num.
1. 11; 2. 22

ABTEL, God is a father. 1 Sam. 9. 1.

A-BI-EZER, father of help. Josh. 17. 2

AB-IL-GA IL, father of exultation. 1 Sa.
25. 11

AB-IL-HAIL, father of strength. Num.
3. 25

A-BIHU, the father is He. Num. 3. 2.
Abihud

A-BIHUD, father of majesty. 1 Chron.
5. 3

A-BIJAH ¹ - *Abiah*. 1 Kin. 14. 31

A-BIJAM ¹ - *Abiah*. 1 Kin. 14. 31

A-BILENE, district of the city Abila,
near Anti-Libanus. Luke 3. 1.

AB-ITAEEL, father of Mael an Arab-
ian tribe. Gen. 19. 25. ¹ Ar. *Wail*.

AB-IMELECH, father-king. T.A.
Abimilki. Gen. 20. 2

AB-IMYDAB, noble father. 1 Sam.
7. 1; 16. 8.

AB'NER, 1 Sam. 14. 50, *marg*. See
Abner

AB-NO'AM, father of pleasantness or
graciousness. Judg. 1. 6

A-BI RAM, high father. 1 Kings 16. 31

A-BI'SHAG, father of wandering (?).
1 Kings 1. 3

A-BI-SHAI, father of a present; or
father of Jesse. 1 Chron. 2. 16

AB-SHIL'LOM, father of peace = *Ab-*
salom. 1 Kings 15. 2.

A-BI-SHU'A, father of welfare. Cf. Old
Bu. *Abshu'a*, *Abeshu*; Ar. *Abi-shu'a*
1 Chron. 8. 1

A-BI'SHUR, the father looketh out.
1 Chron. 2. 28

A-BIT'AL, father of dew. 2 Sam. 3. 4.
Cf. *Rebutal*.

A-BITUB, father of good. 1 Chron.
8. 11

A-BI'UD. See *Abihud*. Matt. 1. 13.

AB'NER, the father is a lump. 1 Sam.
11. 51. Cf. *Norah*

A'BRA-HAM, ¹ high father. Cf. An.
A'BRAM, ¹ *Abraham*. Gen. 11.
27. 15

A'B'SALOM, father of peace. 2 Sam.
3. 3.

ABU'BUS, 1 Mace. 16. 11. Cf. *Illobab*,
and Syr. *Illobab*, beloved.

AC'CAD, highland *cf.* Gen. 10. 10

AC'CHO, T.A. *Akko*; Ez. *Akko*, Ar.
Akko. Judg. 1. 31. Gk. *Phoenicia*.

ACCOS, 1 Mace. 8. 17. Same as *Hak-*
ko. But Vg. *Jothab*.

A-CEL'DAMA, the field of blood
Arain. Matt. 27. 8; Acts 1. 19.

A CHAI A, name for Greece. Act. 18.
12; Rom. 15. 26

A-CHAI'EUS, a native of Achaia.
1 Cor. 16. 17

A'CHAN, or A'CH'AR, he that trou-
bleth. Josh. 7. 18, 26

A'CHAZ, ¹ *So* *haz*. Matt. 1. 9.

A'CHBOR, mouse. Gen. 36. 38.

A'CHIM. Matt. 1. 14

A'CHISH 1 Sam. 21. 10; 27. 2; 28. 1;
29. 6

A'CHIME'ETH, Ezra 6. 2

A'CHOR, causing trouble. Josh. 7.
21, 26

ACH SAH Josh. 15. 16, ¹ *anklet*.

ACH SA 1 Chron. 2. 49, ¹ *anklet*.

A'CH'SAPH, enchanter. Josh. 11. 1,
12. 29

* Amara was the name of the river, and of
the mountain where it rose. Cant. 4. 5. Anti-
Lebanon.

A-HIZIB, deprecating. *Al-Hizib*, Gk. *ἡτίζις*. New *Lezz* before Akkadian. *T* *h*. Josh 19:20, Mic 1:11.
 A-DAB, festival. *Ḍab*, *ḏab*, S.E. of *Ḍab*. Josh 15:22.
 A-DAB, ornament, beauty. Gen 4:23.
 A-DABIAH, Jah's brother, adorned. *T* *A*. Josh 2:2, Kings 22:1.
 A-DALIA, 1 Chr 9:8.
 ADAM, man. Gen 1:27, 2:19.
 A-DA-MAH, ground. Josh 19:50.
 A-DAMI, Jah's. Josh 19:50. See note in *Ḍab*.
 A-DAR, B. 1. *ḏar*, the 12th month. *Ezra* 4:1, 5:1, 7:17, 9:1a, 21.
 A-DIB, EL, an *Idub*, EL, Arab tribe. Gen 25:13.
 ADDAN, *Ezra* 2:79.
 AD-DAR, *T* *A* *ḏar*, Josh 15:3.
 AD-DON, a variation of *Adon*. Num 7:61.
 A-DIR, back. 1 Chr 8:15.
 ADIDA, 1 Mac 15:13. See *Ḍadid*.
 AD-IDAL, ornament of God. 1 Chr 1:1a.
 ADIN, voluptuous. *Ezra* 2:15.
 ADINA, 1 Chr 2:11.
 ADI-NO, supple. 2 Sam 23:8.
 ADINUS, Jamin. Neh 8:7.
 ADITHAIM, Josh 15:36.
 AD-LAI, reputable. 1 Chron 29:20.
 AD-MAH, Gen 10:19, Deut 29:23.
 AD-MA-PHA, 1 Chr 1:11.
 ADNA, 1 Pleasure. 1 Chron 12:30.
 AD-NAH, 1 Chr 10:30.
 A-DON-BE-ZEK, lord of Bezek. Judg. 1:1.
 A-DONIAH, the new lord is Jah. See *Ḍab*. 1 Chr 1:1a.
 A-DON-KAM, and assume. *Ezra* 2:13.
 A-DON-RAH, highland. 1 King 1:6.
 A-DON-ZEDEK, Zedek. *Ḍin* [Gen 1:1]. Jos 10:1.
 A-DORA, 1 Mac 15:20. See *Ḍoraim*.
 A-DORAH, 2 Chron 11:9. New *Ḍor*.
 A-DORAM, See *Ḍor*. *Ezra* 2:28.
 AD-RAH-ME-LECH, Adah the king of Suppim. 2 Kings 17:31, 19:37, 24:57.
 AD-RA-MY-TELUM, A 18:27.
 AD-RI-A, Acs 27:27.
 AD-RHEL, birth of God. 1 Sam. 18:19.
 A-DU-LAM, 1 Sam 22:1, 1 Chr 11:1a.
 A-DUM-MIM, red-brown. Josh 15:7.
 A-DUNAS, Acs 2:33.
 A-DON, streets. John 7:23.
 A-GABUS, locust. Acs 11:28, 21:10.
 A-GAG, name of Amalekite kings. Num 21:7, 1 Sam 15:8. At *ḏag*, *ḏag* heit. An, *ḏag* heit. *ḏag* heit. *ḏag* heit.

* same as Amasa, fuller Heb. spelling.

- A'NAH. See *Anath*. Gen 36. 2. 29.
 A-NA'HARATH Josh. 19. 19.
 A-NA'IAH, Jah has answered. Neh 5. 1.
 A'NAK, long-necked. Num. 13. 22, 25.
 ANA'IM. Gen 10. 13.
 A NAM-ME'LECH, Anu is prince i.e. supreme God. 2 Kings 17. 31.
 A'NAN short for *Ananah*. Neh. 10. 26.
 A-NAN I. 1 Chr. 3. 24. } Jah covers
 A-NAN IAH. Neh 3. 23. } covers i.e.
 A-NA-NI'AS. See *Hannania*. Acts 5. 1. 9. 10.
 A'NATH name of a Bn goddess. Judg 3. 31. 5. 6.
 AN-A-THOTH, images of the goddess Anu applied as name of town. Now *Anat*, N. of Jerusalem. Jer 11. 21.
 AN DREW Matt. 4. 18; Luke 6. 14.
 AN-DRO-NI-CUS. Rom. 16. 7.
 A NEM. 1 Chron. 6. 73 = *Ea-Gannim*.
 A'NER. Gen. 14. 21.
 AN'AM. 1 Chron. 7. 19.
 A NIM Josh 15. 50.
 AN NA, grace. Luke 2. 36.
 AN NAS, gracious for Ananus—*Hannan*. Luke 3. 2.
 AN'TIOCH Acts 6. 5. Now *Antakia*.
 ANTIOCHIA 1 Macc. 4. 54.
 ANTI OCHUS. 1 Macc 12. 16.
 AN-TI-PAS (short for *Antipatros*). Rev. 2. 13.
 ANTIPATER. 1 Macc 12. 16.
 AN-TI-PATRIS. Acts 23. 31.
 ANTOTHI'JAH, of Anathoth-Gentile name. 1 Chron. 8. 21.
 A'NUB. 1 Chron 4. 8.
 A-PEL'LES. Rom. 16. 10.
 A-PHAR-SA-CHITES. Same as next. Ezra 3. 6.
 A-PHAR-SATH'CHITES. Ezra 4. 9.
 A-PHAR'SITES. Ezra 4. 9.
 A'PHEK, watercourse. An. *Aphek*. Josh 12. 18.
 A-PHE'KAH. See *Aphek*. Josh 15. 53.
 APHE'REMA. 1 Macc. 11. 34. Corruption of *Ephraim*.
 APHI'AH, puffing, striving after. 1 Sam 9. 1.
 A-PHIK. See *Aphek*. Judg. 1. 31.
 APH RAH sounds like word for 'dust'. Micah 1. 10.
 APHSES. Hapases, Heb., the hammerer (?). 1 Chron 21. 15.
 A-POL-LO'NI-A. Acts 17. 1.
 A-POL'LOS (short for *Apollonius*). Acts 18. 24.
 A-POL'LY-ON, one who destroys. Rev. 9. 11.
 AP-PA IM, nose of Lat *Nas*. 1 Chr. 2. 30, 31.
 A'PHIA — Lat. *Appia*. Philom. 2.
 AP'PHUS, wily. Pesh. *Happus*. 1 Macc 2. 5.
 AP-PI FO RUM, a small Italian town named after Appun. Acts 28. 15.
 A'QU-LA Acts 18. 2.
 AR, city. Num 21. 28.
 A'RA (?). 1 Chron 7. 38.
 ARAB, ambu-h. Josh 15. 52.
 A-RA'BAH, desert. Josh. 18. 18.
 ARABAT'TINE. Rather *Aerabattine* = Akabbim. 1 Macc 5. 3.
 A-RA'BI-A 2 Chron 9. 11.
 A RAD, wild ass. Num. 21. 1.
 ARADUS (= *Arad*). 1 Macc 15. 23.
 A RAH. 1 Chron. 7. 39.
 A RAM, Lenz. Gen. 16. 22; 22. 21.
 A'RAM-MANACHAH. 1 Chron 19. 6. R.V. See *Syria-manachah*.
 ARAM-NAHARA'IM, Aram of the river-land. Ps. 60, title. T.A. *Nahara*; Ez. *Nah-rama*.
 A'RAM-ZO'BAH. Ps. 60, title.
 A'RA'N Gen 36. 28.
 ARA-RAT. Gen. 8. 4. An. *Ararat*, a district of Armenia, between the Araxes and lakes Van and Urmia.
 A-RAU'NAH 2 Sam. 21. 16.
 AR'BA, four symbol of a god? Josh 11. 15.
 AR'BAH. See *Kigath-arba*. Gen 35. 27.
 ARBA'THITE, of *Beth arabah*. 2 Sam 23. 31.
 ARBAT TIS. 1 Macc 3. 23.
 ARBE'LA. 1 Macc 9. 2. Now *Lebid*, W. of Galilee Lake — *Beth-arbel*.
 AR BITE, man of Arabia. 2 Sam. 23. 33.
 AR-CHE-LA'US. Matt 2. 22.
 AR'CHEVITES, people of Erech (?). Ezra 4. 9.
 AR'CHI. Josh. 16. 1. } a Canaanite tribal
 AR CHITE. 2 Sam. 15. 32. } name
 AR-CHIP PUS. Col. 1. 17.
 ARCTU'PUS name of constellation. Job 9. 9.
 ARD (?). Gen 16. 21. *Addar*, 1 Chron. 8. 4.
 AR'DON 1 Chron 2. 18.
 A-RE'LI, heroic. Gen 16. 16.
 A-RE-O-PA GUS, hill of Ares, the place where the supreme tribunal of Athens sat. Acts 17. 19.
 AR'E-TAS, Gk form of Ar *Hareth* 2 Cor 11. 32.
 A REUS. 1 Macc 12. 20.
 AR'GOB, stone. Deut. 3. 13.
 ARIARA'THES. 1 Macc 15. 22.
 AR'DAI. Est. 9. 9.
 ARI DA THA. Est 9. 8.
 ARIEH, lion. 2 Kings 15. 25.
 ARI-EL, God's altar or hearth. Isa 23. 1. 7.
 ARI-MA-THE'A, the two Ramahs. See *Ramah*. Luke 23. 51.
 ARI-OCH. Bn. *Ere-ik*. Gen 14. 1. 1.
 ARI-SAI. Est 9. 9.
 AR-IS-TAR'CHUS Acts 19. 29.
 AR-IS-TO-BU'LUS. Rom. 16. 10.
 AR'KITE, man of 'Arqa, now *Tell-Arqa*, N. of Tripolis in Syria. T.A. *Arqa*. Gen. 10. 17.
 AR-MA-GED'DON, mountain of Megiddo. Rev 16. 16.
 AR-MENI-A 2 Kings 19. 37. See *Ararat*.
 AR-MO NI, palace-born. 2 Sam. 21. 8.
 AR'NAN, joyous ? 1 Chron. 3. 21.
 AR'NON, noisy. Deut 2. 24.
 A'ROD. Num 25. 17 = *Arad*, i.e. the Aradite, Gen. 16. 16.
 A-RO'ER, mupper. Ru. Now *Ar'or*. Num 32. 31. 2. Ru. of *Ar'arab*, S.E. of Beer-sheba. 1 Sam. 30. 28. T.A. *Ar-arab*.
 ARO'ERITE. 1 Chron. 11. 44.
 AR'PAD 2 Kin 18. 34. 1. An. *Arpadia*. Now *Tell Erad*.
 AR'PHAD. Isa 36. 19. } N. of Aleppo
 AR-PHAX'AD. Gen. 10. 22. } Luke 3. 36.
 ARSA'CES. 1 Macc. 11. 2.
 AR-TAX-ER'NES. Ezra 4. 7.
 ARTE-MAS for *Artemidarius*. Titus 3. 12.
 A-RU BOTH 1 Kin 25. 1. 10.
 A-RU MAH. Judg 9. 11.
 ARVAD. Ez. *Arad*; T.A. *Arvada*. Now *Ras-el-Raudeh*. Ezek 27. 8, 11.
 ARZA 1 Kings 16. 9.
 A SA, Jah is a healer. Cy. *Re-phaiah* 1 Kings 15. 8.
 AS'A-HEL, God hath made. 2 Sam. 2. 18.
 A-SAH IAH, Jah hath made. 2 Kings 22. 12, 14.
 A-SA IAH = *Ashiah*. 2 Chron 31. 29.
 A SAPH, (God) gathereth. 1 Chr. 6. 39.
 A-SAR E-EL (= *Israel*). Cf. An. *Sar-tila*, *Israélite*. 1 Chron 1. 16.
 A-SAR-E'LAH, Israel's. 1 Chron. 25. 2.
 AS-E-NATH, belonging to North, an E. goddess; or Eg. *sent*, sister. Gen 11. 45.
 A'SHAN. See *Uzab-shan*. Josh. 15. 12.
 ASHBE'A. 1 Chron. 4. 21.
 ASH BEL, man of Baal = *Eshbaal*. Gen. 16. 21.
 ASH CHENAZ. See *Ashkenaz*. 1 Chron. 1. 6.
 ASH'DOD. An. *Asdudu*. 1 Sam 5. 1; Josh 15. 17.
 ASH'DOTH-PIN'GAH, slopes of Pingah. Deut 3. 17.
 ASHER, favourable. Perhaps a god, consort of Aheiah (cf. T.A. *Had-asherah*, a variant of Aheiah, a Canaanite goddess. Gen 30. 13).
 A-SHIMA (name of Hamathite god). Arab lion. 2 Kings 17. 30.
 ASH'KELOH. Jer 47. 7. See *Ashelon*.
 ASH'KE-NAZ. An. *Ashgaza*. Gen. 10. 3.
 ASH NAH. Josh. 15. 33.
 ASH'PE-NAZ. Dan. 1. 3.
 ASHRI'EL 1 Chron 7. 14. See *Asriel*.
 ASH-TA'ROTH, images of Ashtoreth. Judg. 2. 13.
 ASH'TE-ROTH KAR NA IM, horned Ashtaroth. Gen 14. 5. Cf. T.A. *Ash-tar*, as a town-name.
 ASH-TO'RETH name of Asritic goddess. 1 Kings 11. 5. Bn. *Ishtar*.
 ASH'UR. 1 Chron. 2. 24.
 ASH'VATH. 1 Chron. 7. 33.
 ASI-A. Acts 2. 9; 19. 26, 29. 16.
 A-SI'EL, made by God. 1 Chron 4. 35.
 AS'KE-LON. T.A. *Asqalona*. Judg 1. 18.
 AS NAH. Ezra 2. 70.
 AS-NAP'PER Persian spelling of An. *A-sar-ban-jal*. Ezra 1. 10.
 ASPA'THA, perhaps contracted from the Persian *Aspadatha*, given by the horse. Est 9. 7.
 AS'PHAR. 1 Macc 9. 33.
 AS'RIEL. Num. 26. 31.
 AS'SHUR, god and land of Assyria. Gen 10. 11. 22.
 AS-SHURIM. Gen 25. 3.
 ASSTIDE'ANS, Heb. *haddim*, the pious. 1 Macc 7. 13.
 AS'SIR, prisoner, or Osiris (Eg. god). Ex. 6. 24.
 AS'SOS Acts 20. 13.
 AS'SUR. Ezra 4. 2. See *Asshur*.
 AS-SYRIA. Gen. 2. 11.
 ASTA ROTH. Deut. 1. 1. See *Ashlaroth*.
 A-SUP'PIM, stores, not really a proper name. 1 Chron. 26. 15.
 A-SYN CRI-TUS. Rom 16. 11.
 ATAD, blackthorn. Gen. 40. 11.
 ATA RAH, a garland or crown. 1 Chr. 2. 26.
 ATA'ROTH, crowns. Num 32. 31.
 A'TER. Ezra 2. 12.
 A'THACH. See *Ether*. 1 Sam 30. 30.
 ATH-A'IAH. Ar. = *Jah*. Neh 11. 4. *Thar*.
 A-THAL'IAH, Jah is great. An. *etlu*. 2 Kings 8. 26.
 ATHENOBIUS. 1 Macc 15. 28.
 ATHENS. Acts 17. 15.
 ATH'LAI = *Athalah*. Ezra 10. 28.

- BENO', his son. 1 Chron. 24. 26. (Text doubtful.)
- BEN-ON'I, son of my anguish or son of my strength. Gen. 35. 18; 49. 3.
- BEN-ZO'HETH. 1 Chron. 4. 20.
- BE'ON. Num. 32. 3.
- BE'OR. Gen. 36. 32.
- BE RA. Gen. 14. 2. Cf. *Beriah*.
- BE-RA'CHAH, blessing. 1 Chron. 12. 3.
- BE-RI'CHIAH, Jah blesseth = *Bere-chiah*, 1 Chron. 3. 20. 1 Chron. 6. 30.
- BE-RA'IAH, Jah created. 1 Chron. 8. 21.
- BE-RE'A. Acts 17. 10.
- BERECHIAH, Jah blesses. 1 Chron. 3. 20.
- BE'RED. Gen. 16. 14.
- BE'RI. 1 Chron. 7. 36. A Phn. name.
- BE-RI'AH, gift. Gen. 46. 17.
- BE'RITES. 2 Sam. 20. 14. (Corrupt: see *Variorum Bible*.)
- BE'RITH, God of, the covenant. Judg. 9. 46.
- BER-NUCE. Acts 25. 13.
- BE-RO'DACH-BA'LA-DAN. See *Mero-dach-baladan*. 2 Kings 20. 12.
- BE-RO'THAH, or BERO'THAL. *Ber-ritan*, S. of Baalbek. Ezek. 47. 16; 2 Sam. 8. 8.
- BERO'THITE, of Berothiah. 1 Chr. 11. 29.
- BE'SAI. Ezra 2. 19.
- BE-SO'DE-IAH, in the intimacy of Jah. Neh. 3. 6.
- BE'SOR. 1 Sam. 30. 10.
- BE'TAH, confidence. 2 Sam. 8. 8.
- BE'TEN, prominence. Josh. 19. 25.
- BETH-A-BA'RA, house or place of the ford. John 1. 28.
- BETH-A'NATH. { House of the god-
Josh. 19. 38. } dess Anath.
- BETH-A'NOTH. { }
Josh. 15. 59. }
- BETH-A'NY, house of dates. Luke 19. 29.
- BETH-ARA-BAH, house of the desert. Josh. 15. 6.
- BETH-A'RAM. Rather *Beth haran*. Josh. 13. 27. Same as *Beth-haran*, q.v.
- BETH-AR'BEL, house of Arb. i.e., of the four gods. Now *Irbid*. Cf. An *Arba-til*, Arbela. Hos. 10. 11.
- BETH-A'VEN, house of vanity i.e., of idols. Josh. 7. 2.
- BETH-AZ-MA'VETH. Neh. 7. 28.
- BETH-BA'AL-ME'ON. Same as *Beth-meon* and *Beth meon*. Low *Ma'at*. Josh. 13. 17.
- BETH-BA'RAH. See *Beth-bar*. Judg. 7. 24.
- BETH-BA'SI. 1 Macc. 9. 62. Josephus: *Beth-bala*.
- BETH-BI'RE-I scribe's error for *Beth-beth*, house of lions. Josh. 19. 6. 1 Chron. 1. 31.
- BETH-CAR, house or place of lambs. 1 Sam. 7. 11.
- BETH-DA GON, house of Dagon. Josh. 19. 27.
- BETH-DIB-LA-THA'IM, house or place of the two cakes. Jer. 18. 22.
- BETH-EDEN. Amos 1. 5, marg. Perhaps = *Danase*.
- BETH-EL, house of God. Now *Bethin*. Gen. 28. 19.
- BETH-EMEK. Now *Amga*, N.E. of Arie. Josh. 19. 27.
- BETH-ER, division, not really a proper name. Cant. 2. 17.
- BETH-ES'DA, house of mercy. John 5. 2.
- BETH-E'ZEL, house or place of the mill-stone. Mic. 1. 11.
- BETH-GA'DER, house of the wall. 1 Chron. 2. 31.
- BETH-GA'MUL, house of the weaver. Now *Et-gemed*, near *Dibin*. Jer. 18. 23.
- BETH-HAC-CE'REM, house or place of the vineyard. Neh. 3. 14.
- BETH-HA'RAN. Now *Beth-haran*, opposite Jericho. Num. 32. 36.
- BETH-HOG'LA. Now *Hug'la*. Josh. 15. 6.
- BETH-HO'RON, house of caves. Eg. *Beth-haron*. Now *Beth-Ur*. Josh. 10. 11.
- BETH-JE-SHUMOTH, house of the Waste. *Wady es-Suameh*. Num. 33. 49.
- BETH-LE-BA'OTH, house of lions. Josh. 19. 6.
- BETH-LE-HEM, house of bread.* Gen. 35. 19.
- BETH-MA'A-CHAH. 2 Sam. 20. 14. Also called *Abel*, and *Abel-beth-Maacchah*, q.v.
- BETH-MAR-CA'BOTH, house of chariots. Josh. 19. 5.
- BETH-ME'ON. Jer. 18. 23. Same as *Beth-Baal-meon*.
- BETH-NIM'RAH, house of leopards. Now *Nimrin*. Num. 32. 36.
- BETH-PA'LET, house of escape. Josh. 15. 27.
- BETH-PAZ'ZEZ. Josh. 19. 21.
- BETH-PE'OR, house of Baal of, Peor. Dent 3. 29.
- BETH-PHAGE, house of figs. Matt. 21. 1.
- BETH-PHELET. Neh. 11. 25. Same as *Beth-Palet*.
- BETH-RE'HOB. Judg. 18. 28.
- BETH-SA'I-DA, house or place of fishing. Matt. 11. 21.
- BETH-SAN. 1 Macc. 9. 62. See next.
- BETH-SHE'AN. { house of peace. Tal-
Josh. 17. 11. } mudic *Bethan*.
BETH-SHAN. { }
1 Sam. 31. 10. } Now *Baisan*.
- BETH-SHE'MESH, house of the sun. Now *Am Shems*. Josh. 21. 16.
- BETH-SHITTAH, house or place of acacias. Judg. 7. 22.
- BETH-SURA. 1 Macc. 4. 29. See *Beth-zur*.
- BETH-TAP-PU'AH, house of citrons. Now *Tiffe*. Josh. 15. 33.
- BETHUEL. Perhaps should be *Methuel*, man of God. Gen. 22. 25.
- BETHUL. Josh. 19. 14, cf. 1 Sam. 30. 27; 1 Chron. 1. 30.
- BETH-ZUR, house of rocks. Now *Beth-zur*. Josh. 15. 58.
- BE-TONIM, pistachio nuts. Josh. 13. 26.
- BEU'LAH, married. Jer. 62. 1.
- BE'ZAI. Neh. 10. 18.
- BE-ZALE-EL, in the shadow of God. Comp. Bn. *Im-salle-Bel*, in the shadow of Bel. Ezra 10. 20.
- BE'ZEK. Judg. 1. 5.
- BE'ZER, castle. Dent 4. 43.
- BE'ZETH. 1 Macc. 7. 19. = *Bezzeth*, house of olives. Josephus: *Beth-zeth*.
- BICH'RI, of Becher. 2 Sam. 20. 1.
- BID'KAR, short for *Bendekar*, son of stabbing; An *Budokar*. 2 Kings 9. 25.
- BIGTHA. Est. 1. 10. } Gift's gift
BIGTHAN. Est. 2. 21, } G.P. *Baba*.
BIGTHANA. Est. 6. 2, } *dabir*.
- BIG'VAI. Ezra 2. 14.
- BIL'DAD, Bel is uncle; or Dad is lord = Dad = *Hadad*. Job 2. 11.
- BIL'EAM. See *Ib'ram*. 1 Chron. 6. 70.
- BIL'GAH, bright. 1 Chron. 24. 14.
- BILGAT. Neh. 19. 8. Same as *Bilgah*.
- BIL'HAH. Arab. *balha'*, simple girl. Gen. 29. 23.
- * Perhaps, house of Lahm, a Bn dragon-god (the *Lahm* of the Creation Tablets). Now *Beth lahn*.
- BIL'HAN. Gen. 36. 27.
- BIL'SHAN. Ezra 2. 2.
- BIM'HAL. 1 Chron. 7. 33.
- BIN'EAM. 1 Chron. 8. 37.
- BIN-NUTI. See *Bunni*. Ezra 8. 33.
- BIR'SHA. Gen. 14. 2. Perhaps, son of Sha a god. See Gray, *Hebrew Proper Names*, s.v.
- BIR'ZAVITH. 1 Chron. 7. 31.
- BISH'EAM. Ezra 4. 7.
- BITHIAH, daughter (i.e. worshipper) of the Lord. 1 Chron. 4. 18.
- BITH'RON, division. 2 Sam. 2. 29.
- BI-THYN'IA. Acts 16. 7.
- BIZ-JOTHJAH, scribe's error; see *Variorum Bible*. Josh. 15. 28.
- BIZ'THA. Est. 1. 10.
- BLAS'US. Acts 12. 20.
- BO-A-NER'GES, sons of thunder. Mark 3. 17.
- BO'AZ or BOOZ. 1 Kings 7. 21; Matt. 1. 5.
- BO'CHE-RU. 1 Chron. 8. 38.
- BO'CHIM, weepers. Judg. 2. 1.
- BO'HAN, thumb. Josh. 15. 6.
- BOS'ATH, rising ground. Same as *Bos'ath*. 2 Kings 22. 1.
- BOSOR. See *Beor*. 2 Pet. 2. 15.
- BOS'ORA. 1 Macc. 5. 26. *Bozrah*, or *Busra*, in *Haauran*.
- BO'ZEZ, shining. 1 Sam. 14. 1.
- BOZ'KATH, rising ground. Josh. 15. 39.
- BOZ'RAH, fortification. Gen. 36. 33.
- BUK'KI. 1 Chr. { See *Bak-buk*. } Buk'-
6. 5. } ki, short for Buk-
BUK-KIAH. 1 } ki'ah }
Chr. 25. 13. }
- BU'NAH, prudence. 1 Chron. 2. 25.
- BUN'NI, built by Jah. Neh. 9. 4.
- BUZ. An *Biza*. Gen. 22. 21.
- BU'ZI. Ezek. 1. 3.
- CAB'BON. Josh. 15. 10.
- CA'BUL. 1) 1 Kings 9. 13; 2. Josh. 19. 27.
- CAD'DIS, holy-Aram. 1 Macc. 2. 2.
- CAD'DES, holy city. 1 Macc. 11. 63. = Kedesh. Josh. 19. 37.
- CASAR. John 19. 12.
- CASARE'A. Acts 8. 40.
- CASARE'A PHILIPPI. Matt. 16. 13.
- CA'IA-PHAS, rock. Luke 3. 2.
- CAN, artificer, smith sounds like 'acquisition'. Gen. 4. 14.
- CAN'AN, same as Can. Gen. 9. 9; Luke 3. 36.
- CALAH. An. *Kalhu*. Now *Nimrad*. Gen. 10. 11.
- CAL'COL. 1 Chron. 2. 6. See *Chalcol*.
- CAL'LEB, 1) furious, or 2) country inhabited by Calebites. Num. 13. 6; 1 Sam. 30. 14.
- CAL'LEB-EPHRATAH. 1 Chron. 2. 24. (Text corrupt.)
- CAL'NEH. Gen. 10. 10, a Bn. town, perhaps Nippur, now *Nagfir*; 2. Calneh. Amos 6. 2, same as *Calno*.
- CAL'NO. Isa. 10. 9, a N. Syrian town, either *Kallani*, or *Kanulni*, or: An inscription.
- CAL'PHI or Chalphi. See *Alpheus*. 1 Macc. 11. 70.
- CAL'VA-RY, skull. Luke 23. 33.
- CAMON, standing-ground. Judg. 10. 5.
- CA'NA. Now *Qana* of Galilee. T.A. *Qana*. John 2. 1, 11.
- CA'NA-AN. T.A. *Kinabhi* and *Kinabna*. E. *Kan'na*. Gen. 9. 18.
- CAN-DA'CE. Acts 8. 27.
- CAN-NEH = *Caneh*. Ezek. 27. 23.
- CAN-PE'R'NA-UM, village of Nahum. Matt. 4. 13.

- DI-MO'NAH. (Called Dibon, Neh. 11. 25.) Josh. 15. 22.
- DI'NAH, judged. Gen. 30. 21.
- DI'NA-ITES. Ezra 4. 9.
- DIN'HA-BAH. Gen. 36. 32.
- DI-O-NYS'I-US. Acts 17. 34.
- DI-OT'RE-PHES, nourished of Zeus or Jupiter. 3 John 9.
- DI'SHAN, hart or gazelle = An *dashshu*. Gen. 36. 21.
- DI'SHON, same as *Dishan*. Gen. 36. 21.
- DI-ZA'HAB, place of gold. Deut. 1. 1.
- DO'GUS, or *Dok*. 1 Macc. 16. 15. Now *Ain Dök*.
- DO DAI. Dodaiah. 1 Chron. 27. 4.
- DO-DA'NIM error for Rodanim, the Rodanians. Gen. 10. 4.
- DO-DA'VAH, scribe's error for Dodaiah so *G*, Jah is a kinsman (or beloved). 2 Chron. 20. 37.
- DO'DO. See *David*. 2 Sam. 23. 24.
- DO'E'GH, fearful. 1 Sam. 22. 18.
- DOPH'KAH, knocking *cf.* Exod. 17. 61. Num. 33. 12.
- DOR, uninhabited place. An *Du'ru*. Now *Qunfura*. Josh. 11. 2; 17. 11.
- DORA. 1 Macc. 15. 11. See *Dor*.
- DOR'CAS, gazelle. Greek for Aramaic *Tubthar*. Acts 9. 36, 39.
- DORYMENES. 1 Macc. 3. 38.
- DO'THAN double fountain. Gen. 37. 17.
- DRU-SIL'LA. Acts 24. 24.
- DUMAH. 1. Duma or Dumak el-Gendel, 'Rocky Duma', of the Nabataean inscriptions; now *el-Gif* (Gen. 25. 11) (2) a town of Judah; now *el-Jonath*, between Hebron and Beersheba. Josh. 15. 52.
- DUR'A. Bn. *dura*, fortress. Dan. 3. 1.
- E**BAL. *Cf.* Ar. 'abli, white, hard rock, or granite. Gen. 36. 23; Deut. 11. 29. *Cf.* *Obad*.
- E'BED, servant of God. Judg. 9. 26.
- E'BED-ME'LECH, servant of the King *i.e.* of God? T.A. *Abdo-milko*. Jer. 38. 7, 8.
- E'BEN-EZER, stone of help. 1 Sam. 4. 1; 5. 1; 7. 12.
- E'BER, region beyond or beside. Gen. 10. 21.
- EB-LI'EL, the father *i.e.* God, gathered. 1 Chron. 6. 23.
- EB'RO-NAH, crossing. Num. 33. 31.
- ED, witness. Josh. 22. 31.
- E'DAR. Gen. 35. 21. Rather *Eder*. *Cf.* Mic. 4. 8.
- E'DEN, pleasure. Gen. 2. 3.
- E'DER, a flock. Josh. 15. 21.
- E'DOM, red. T.A. *Edüma*; Ez. *Ad u mät*. Gen. 25. 30.
- EI'RE-I. Eg. 'Oparä, Arab. geographers *Adh'at*. Now *Derdä*, *D'rat*. Josh. 13. 31.
- EG'LAH, heifer. 2 Sam. 3. 5.
- EG-LA-IM, two pools. Isa. 15. 8.
- EG'LON, heifer. Josh. 10. 3.
- E'GYPT. Gen. 12. 11. Heb. *Mizraim*. Called in the hieroglyphs *Qunt*, 'the black', from the colour of the alluvial soil. With the Greek *Agyptos*, which in Homer means the Nile, Naville compares Eg. *Asb* or *Abba*, a name of the Nile. *Cf.* also T.A. *Hikupta*, which seems to denote Memphis.
- E'HI, should be *Ehad*, united. 1 Chr. 8. 6. Gen. 46. 21.
- E'HÜ'D. Perhaps shortened from *Abihud*, *cf.* *cf.* *Obad*. Judg. 3. 15.
- E'KER, transplanted, *i.e.* naturalized foreigner. 1 Chron. 2. 27.
- EK'TON. An. *Acquereum*. Now *'Aqir*. Josh. 15. 45.
- EL ADAM, God adorneth. 1 Chron. 7. 20.
- E'LAH, terebint. Gen. 36. 41; 1 Sam. 17. 2.
- E'LAM. An. *Elamtu*, highland; Gk. *Susiana*. Gen. 10. 22.
- EL-A'SAH, God hath made. Ezra 10. 22.
- E'LATH, a grove of trees. 2 Kin. 14. 22.
- EL-BETH'EL, the God of Bethel. Gen. 35. 7.
- EL-DA'AH. Gen. 25. 4.
- EL'DAD, and E-LI'DAD, God is a friend. (*Or* Dad is God.) Num. 11. 26, 27.
- EL'E-AD = *Eladah*. 1 Chron. 7. 21.
- E-LE-A'LEH, ascending God. Now *el-'Al'u*. Num. 32. 3; Isa. 16. 9.
- ELEA SA. 1 Macc. 9. 5. Now *Ilava*, nr. *Br-ez-Zeit*.
- EL-E-A'SAH, God hath made. 1 Chron. 2. 39.
- E-LE-A'ZAR, God helpeth. Ex. 6. 23.
- EL-E-LO'HE IS'RA-EL, El (God) the deity of Israel. Gen. 33. 20.
- E'LEPH, a thousand. Mic. 5. 2. Jo-h. 18. 2.
- ELEUTHERUS, the *Nahr el-Kbir*. 1 Macc. 11. 7.
- EL-HA'NAN, God graciously gave. 2 Sam. 21. 19.
- E'LI, short for *El-el*, God is supreme (found in Nabatean and Sabeian inscriptions). 1 Sam. 1. 14, 15.
- E-LI'AB, God is a father. Num. 1. 5.
- E-LI'A'DA, God knoweth. 1 Chron. 3. 8.
- E-LI-A'DAH, same as Eliada. 1 Kings 11. 25.
- E-LI'AH, God is Jah. 1 Chron. 8. 27.
- E-LI-AH'BA, God hideth. 2 Sam. 23. 32. *Cf.* *Elizaphan*.
- E-LI-A KIM, God will raise up. 2 Kin. 18. 18.
- E-LI AM, God is a kinsman. 2 Sam. 23. 31.
- E-LI AS. See *Elijah*.
- E-LI-A'SAPH, God hath added. Num. 1. 11.
- EL-I-A'SHIB, God will bring back. 1 Chron. 3. 24.
- E-LI-A'TAH, God hath come. 1 Chr. 25. 4. *Cf.* *Mazanthu*.
- E-LI'DAD, God is a friend. Num. 31. 21.
- E-LI'EL, El is God. 1 Chron. 11. 46. *Cf.* An. *Shamsu-dä*, the sun is god.
- E-LI-ENAI. See *Elihoenai*. 1 Chr. 8. 20.
- E-LI EZER, God is help. Ex. 18. 4.
- E-LI-HO E-NAI, unto Jehovah are mine eyes. Ezra 8. 1. *Cf.* Ps. 123. 2.
- E-LI-HO REPH. 1 Kings 4. 3. *Cf.* *Hareph*.
- E-LI'PHU, God is He. 1 Sam. 1. 1.
- E-LI JAH, God is the Lord. Ezra 10. 21.
- E-LI KA, short for *Elihoenai* like Ahikam. 2 Sam. 23. 25.
- E'LIM, oak trees. Ex. 15. 27.
- E-LI-ME'LECH, God-king. *Cf.* Moabite Chemo-bmelech. Moabite Stone. 1. 1; T.A. *Il-milko*. Ruth. 1. 2.
- EL-IO-E'NAI, mine eyes are towards Jah. 1 Chron. 3. 21.
- E-LI-PHAL, God judgeth. 1 Chr. 11. 35.
- E-LI-PHA'LET and EL-PA-LET, God is deliverance. 2 Sam. 5. 16.
- E-LI-PHAZ, God is swift. Gen. 31. 4; Job. 2. 11.
- E-LI-PHE'LEH, O God, distinguish him. 1 Chron. 15. 18.
- E-LI-PHE LET. See *Eliphalet*. 1 Chron. 3. 6.
- Cf.* the Babylonian names Belshazzar, Nebuchadnezzar, Nebuchadrezzar, etc. Such compounds, peculiar in Hebrew though frequent in Babylonian, naturally came into use during the Exile. *Cf.* also Bezaleel, Elioenai, Hachaliah.
- E-LI'SA-BETH, God of the oath. Heb. *Elisheba*. Luke 1. 5. 57.
- E-LI-S'E'US. See *Elisha*. Luke 1. 27.
- E-LI'SHA, God of welfare. 1 Kings 19. 16.
- E-LI SHA'I. (Various identified with Hellas, Elys, Carthage comp. Virgil's *Elysia*), Magna Graecia and Sicily, and the Peloponnesus or Morea. Gen. 10. 1.
- E-LI-SHA'MA, God heareth. Num. 1. 10.
- E-LI-SHA PHAT, God judgeth. 2 Chr. 23. 1.
- E-LI-SHE'BA, God of the oath. Ex. 6. 23.
- E-LI-SHU A, God is welfare. 2 Sam. 5. 15.
- E-LI'UD, God is majesty. Matt. 1. 14.
- E-LI-ZA'PHAN, God hides (*i.e.* protects). Num. 3. 39.
- E-LI'ZUR, God is a rock. Num. 1. 10.
- EL KA'NAH, God created. 1 Sam. 1. 1.
- EL KOSHITE. Elkosh = a village in Galilee (*Jerome*), perhaps *el-Kodsh*, or a place S. of Eleutheropolis. *Eli-phani*; or Capernaum 'Nahum's village' of NT; or *el-Qush* near Mosul? Nah. 1. 1.
- EL-LASAR, city of Larsa (Old Bn.). Now *See erch*, S.E. of *Warka*. Gen. 14. 9.
- EL-MO'DAM. Link 3. 28.
- EL-NA'AM, God is grace. 1 Chr. 11. 46.
- EL-NA'THAN, God hath given. 2 Kin. 21. 8. *Cf.* *Theodora*.
- E'LON, oak. Gen. 26. 31.
- E-LON-BETH-HA NAN. 1 Kings 4. 9.
- E'LOTH. See *Eloth*. 1 Kings 9. 26.
- EL-PA'AL, God made. found in Phn. inscriptions. 1 Chron. 8. 11.
- EL-PA'LET. See *Eliphalet*. 1 Chron. 11. 5.
- EL-PA'RAH. Gen. 11. 9.
- EL'TE-KEH. An. *Altoque*. Josh. 19. 44.
- EL'TE-KON. Josh. 15. 39.
- EL'TO'LAD. *Tolat*. Josh. 15. 30.
- EL-U'ZAI. God is my strength (?), *Ez'el*. 1 Chron. 12. 5.
- ELYMA'IS. 1 Macc. 6. 1.
- E'LY-MAS, wise man; *cf.* Turkish *ulema*. Acts 13. 8.
- EL-ZA BAD, God bestowed. 1 Chron. 12. 12.
- EL-ZA'PHAN, God hides. Ex. 6. 22.
- E'NIM, white stakes. Ar. Gen. 14. 5. *Cf.* Eg. *Anat*, *Anat*.
- EN MA'US, hot baths. Luke 21. 13. Gk. *cf.* *Hannoth, q.v.*
- EN MOR. See *Hamor*. Acts 7. 16.
- E'NAM. Josh. 15. 34, double fountain. Num. 1. 17. 3 tain.
- EN'DOR, fountain of Dor. Now *Endür*. Josh. 17. 11.
- EN-EG-LA IM, fountain of Egla'im. Ezek. 47. 10. Now *Ain Feshha*, at N.W. end of Dead Sea.
- EN-GAN NIM, fountain of gardens. Josh. 15. 31. Now *Umm Gha* near *As-sam*.
- EN GE'DI, fountain of the kid. Ru.: *Ain Gadi*, on W. shore of Dead Sea. Cant. 1. 11.
- EN-HAD DAH, swiftly-flowing fountain. Josh. 19. 21.
- EN-HAK KORE, the caller's (or part-ridge's) fountain. Judg. 15. 19.
- EN-HA'ZOR, fountain of Hazor. Josh. 19. 37.
- EN MISH PAT, fountain of judgment. Gen. 11. 7.
- E'NOH. Perhaps Sn. *Unus* = Enoch. Gen. 4. 17.
- E'NOS, man. Gen. 4. 26.
- ENOSH. See *Enos*. 1 Chron. 1. 1.

GI'DOM, felling of trees). Judg. 20 45.
 GI'HON. See *Gihon*. Gen. 2. 13, prob. the Upper Nile (Geon, G. Jer. 2. 18; Eclus. 2. 27).
 GI-L'V'LAI. See *Gulul*. Neh. 12. 36.
 GIL-BO'A, spring-hill, or bubbling springs. 1 Sam. 28. 1.
 GIL'E-AD, hard, rough country, sound-like 'heap of witness'. Gen. 31. 25.
 GIL'GAL, a circle of stones like Stonehenge. Now *Tell G'elgal*. Deut. 11. 30 Josh. 4. 19.
 GI'LOH. Josh. 15. 51.
 GIM'ZO, sycamore place. Now *G'imzu* 2 Chron. 28. 18.
 GI'NATH, gardens. 1 Kings 16. 21.
 GIN NE'THO. Neh. 12. 1, }
 GIN NE'THON. Neh. 10. 6, } gardener
 GIR'GA-SHITE. } Not identified
 Gen. 15. 21. } *Girgash* and *Girgashim*
 GIR'GA-SITE. } occur in Plin. in-
 Gen. 10. 16. } *scrip*.
 GIS'PA, softly stroking. Neh. 11. 21.
 GITTAH-HE'PHER. See *Gath-hepher* Josh. 19. 13.
 GIT-TA'IM, double Gath. 2 Sam. 4. 3
 GIT'TITE, a man of Gath. Josh. 13. 3
 GI-ZO'NITE. Unknown. 1 Chron. 11. 31
 GO'ATH. *Rather*, Goah. Jer. 31. 39
 GOB, eastern. 2 Sam. 21. 18.
 GOG. The name has been compared with *Gugu* or *Gugui*, king of Lybia, in Assur-bani-pal's inscriptions; = the Gyges of Herodotus; and with *Gog*, king of the *Sakhi*, a people E. of Assyria, mentioned by the same king. Ezek. 39. 1.
 GO'LAN. Deut. 1. 13.
 GOL'GO'THA, skull. Matt. 27. 33.
 GO-LI'ATH. 1 Sam. 17. 1.
 GO'MER. An. *Gimirai*, the Cimmerians of Herodotus; or, as others think, the Cappadocians. Gen. 10. 2
 GO-MOR'RAH, submerged (Arab). Gen. 10. 19.
 GOR'GIAN. 1 Mace. 3. 3.
 GORTY NA. 1 Mace. 15. 23.
 GO'SHEN. (G. Giesem = Old Egyptian, *Kesem* and *Kes*). Gen. 46. 28.
 GO'ZAN. An. *Gāzāna*. 2 Kings 17. 6.
 GRE'CIA, same as Greece. Dan. 8. 21.
 GUD-GO'DAH (prob. the same as *Hir-hayidnah*). Deut. 10. 7. Ar. *andah*, hard level ground; a smooth tract.
 GU'NI. Gen. 46. 24.
 GUR a scribe's error. See *Furcorum Bible*. 2 Kings 9. 27.
 GUR-BA'AL scribe's error for *Gedor-Baal*. 2 Chron. 26. 7.

HA-A-HASH-TA'RI, the members of the clan Haash-tai. 1 Chron. 4. 6. Perhaps O P = the Royal Can; from *khshatra*, kingship.
 HA-BATH, Jah hides. Neh. 7. 33.
 HA-BAK'KUK, a gourd, or some other vegetable; An. *hambakku*. Hab. 1. 1.
 HA-BA-ZIN'IAH, Jah made me Invariant cf. An. *hambazta*. Jer. 35. 3.
 HA'BOR. An. *habur*. 2 Kings 17. 6.
 HA-CHAL'IAH, wait for Jah. Neh. 1. 1.
 HA-CHI'IAH, dark-coloured. 1 Sam. 23. 19.
 HACH'MO-NITE, wise. 1 Chron. 11. 11.
 HA'DAD. Gen. 36. 35. A Syrian god, T.A. *Idad*.
 HA'DAD-E'ZER, Hadad (the god) is help. 2 Sam. 8. 3.
 HA'DAD-RIMMON (named from the gods Hadad and Rimmon). Zech. 12. 11.

HA'DAR. Gen. 25. 15.
 HA'DAR-E'ZER, whose help is Hadar. 1 Chron. 18. 3. *Hadar*, rightly.
 HADA'SHAH, new [town]. Josh. 15. 37.
 HA-DAS'SAH, myrtle. Est. 2. 7. Cf. *Atossa*, name of Xerxes' wife.
 HA-DATTAH, new city. Josh. 15. 25.
 HA'DID, pointed. - Adida, 1 Mace. 12. 38. Now *Tell-Hadida*, E. of Lydda. Ezra. 2. 33.
 HAD'LAI, idle. 2 Chron. 28. 12.
 HA-DO'RAM, Hadar (the god) is exalted. 2 Chron. 10. 18.
 HAD'RACH. An. *Hatarikka*, *Hatarakka*. Zech. 9. 1.
 HA'GAB. Ezra 2. 16.
 HA-GA'BA. Neh. 7. 18. }
 HA-GA'BAH. Ezra 2. 14. } locust.
 HA'GAR, flight. Gen. 16. 1. Cf. *Phat*.
 HA-GA'RENES, fugitives, wanderers. Same Arab. tribe as Hagente and Haggeri. Ps. 85. 6.
 HAGARITES. 1 Chron. 5. 19. See *Hagarites*.
 HA-GERITE. 1 Chr. 27. 31, a Fugitive.
 HAG-GERI. 1 Chr. 11. 38, a wanderer.
 HAG'GAI. Hag. 1. 1, }
 HAG'GITH. 2 Sam. 3. 1, } born on a
 HAG'GITH. 2 Sam. 3. 1, } festival Cf. *Shabbath*.
 HAG'GI, short for next. Gen. 16. 16.
 HAG-GIAH, festival of Jehovah. 1 Chron. 6. 39.
 HAG-GITES, the family of Haggi. Num. 26. 15.
 HAI. See *At*.
 HAK-KA'TAN, the youth. Ezra 8. 12.
 HAK-KOZ, the thorn. 1 Chron. 24. 10.
 HA-KU'PHA, bent. Ezra 2. 51.
 HA'LAH, 2 Kings 17. 6. *Chalutz*, or else *Chal-hu*, in Mesopotamia.
 HA'LAH, bald; bare. Josh. 11. 17.
 HAL'HUL, full of hollows. Now *Hat-hul*, N. of Hebron. Josh. 15. 58.
 HA'LI, trinket. Josh. 19. 20.
 HALICARNASSUS. 1 Mace. 15. 23.
 HAL'LE-LU'IAH, praise ye Jah! Rev. 19. 1.
 HAL-LO'HE'SH. Neh. 10. 21, a The-ist.
 HA-LO'HE'SH. Neh. 3. 12, a chanter.
 HAM, black. Cf. *Qasat*, Coptic *Chani*, the old native name of Egypt. Gen. 5. 32, Ps. 78. 51.
 HA'MAN. Est. 3. 1.
 HA'MATH, stronghold. Num. 13. 21.
 HA-MATH-ZO'BAH, Hamath of the kingdom of Zouan. 2 Chron. 8. 5.
 HA-MATHITE, a man of Hamath. Gen. 10. 18.
 HAM'MATH, hot baths. Josh. 19. 35.
 HAM-ME-DA'THA. Est. 3. 1.
 HAM-ME'LECH, the king not a proper name. Jer. 36. 26.
 HAM-MO-LE'KETH, the queen. 1 Chr. 7. 18.
 HAM MON, hot; sunny. Josh. 19. 28.
 HAM-MOTH-DOR, hot baths of Dor. Same place as *Hamauth*. Josh. 21. 39.
 HA-MO'NAH, multitude. Ezek. 39. 16.
 HA'MON-GOG, Gog's multitude. Ezek. 39. 11.
 HA'MOR, an ass. Gen. 33. 19.
 HA-MU'EL, God's heat. 1 Chron. 1. 26.
 HA'MUL, spared. Gen. 16. 12.
 HA-MUTAL, father-in-law of Daw. 2 Kings 25. 31.
 HA-NAM-E-EL, perhaps same as *Hannamel*. Jer. 32. 7.
 HA'NAN, gracious is Jehovah. 1 Chr. 8. 25.

HA-NAN'E-EL, God hath graciously given. Neh. 3. 1.
 HA-NA'NI. See *Naana*. 1 Kings 16. 1.
 HA-NAN'IAH, Jah hath graciously given. 1 Chron. 3. 19.
 HA'NES. Eg. *Hecatesen*; An. *Hanashi*. Now *Ashur el-Medineh*. Isa. 50. 1.
 HA-NIEL, gift of God. 1 Chron. 7. 39.
 HAN'NAH, grace. 1 Sam. 1. 2.
 HAN-NA THON, graceful. T.A. *Hannauton*. Josh. 19. 11.
 HAN'NIEL, gift of God. Num. 31. 23.
 HA'NOCH. Gen. 25. 1.
 HA NUN, one graciously given. 2 Sam. 10. 1.
 HAPH-RA'IM, double well. Eg. *Haphraim*. Josh. 19. 19.
 HA'RA, mountain-land. 1 Chron. 5. 26.
 HA-RA'DAH, terror. Num. 33. 24.
 HA'RAN, a mountaineer. Gen. 11. 26. *Cuthper*, Charran road. Gen. 11. 31. *cf.* An. *Harraan*.
 HA-RARITE, mountaineer. 2 Sam. 23. 11.
 HARBO'NA. Est. 1. 10. a Pers. ass-driver.
 HAR-BONAH. Est. 7. 9, a driver.
 HAR'EL, mountain of God. Ezek. 43. 15, *many*.
 HA'REPH, early. 1 Chron. 2. 51.
 HA'RETH, fore-t. 1 Sam. 22. 5.
 HAR-HA'AH. Neh. 3. 8.
 HAR HAS. Doubtful; Chron. *Hassarah*, q.v. 2 Kings 22. 11.
 HAR HUR, burning. Deut. 28. 22. But cf. An. *harhar*, bucket; *har*, har-har, hoe. Ezra 2. 51.
 HAR'IM, snub-nosed. 1 Chron. 21. 8.
 HA'RIPM, autumn rain. Ezra 2. 18 has *Jorah*, synonym. Neh. 7. 24.
 HAR-NE'PHER, beautiful. Horus Egyptian name. 1 Chron. 7. 36.
 HA'ROD, place of terror. Judg. 7. 1.
 HA-RO'DITE. 2 Sam. 23. 25.
 HA-RO'EH = *Reish*, ch. 4. 2. 1 Chron. 2. 52.
 HA-RO'RITE, mountaineer. 1 Chron. 11. 27.
 HA-RO'SHIETH, working in wood and stone. Now *Tell Harosheth*. Judg. 1. 2.
 HAR'SHA. Ezra 2. 52.
 HAR'UM. See *Harum*. 1 Chron. 4. 8.
 HA-RU'MAPH, snub-nosed. Neh. 3. 10.
 HA-RU'PHITE, of the family of Haruph. = *Haroph*. 1 Chron. 12. 5.
 HA'RUZ, zitions or thrashing-wain; or gold. 2 Kings 21. 19.
 HA-SAD'IAH, Jah is merciful. 1 Chr. 3. 90.
 HA-SE-NU'AH, she that is hated. 1 Chron. 9. 7.
 HA-SHAB'IAH, }
 1 Chron. 6. 45. }
 HA-SHAB'IAH, } (Jah thought of
 Neh. 10. 25. } me).
 HA-SHAB'NI'AH. }
 Neh. 3. 10. }
 HASH-BADA'NA. Neh. 8. 1.
 HA-SHEM. 1 Chron. 11. 34. Corrupt: in Sam. *Hasheh*, q.v.
 HASH-MO'NAH, camp. An. *ushmanu*. Num. 33. 29.
 HA-SHUB, intelligent. Neh. 3. 11.
 HA-SHU'BAH, regarded. 1 Chron. 3. 20.
 HA-SHUM. Ezra 2. 19.
 HA-SHU'PHA. Heb. *Hasupha*, q.v. Neh. 7. 16.
 HAS'RAH, back. 2 Chron. 34. 22.
 HAS-SEN-AH, thorny. Neh. 3. 3.
 HAS-SHUB, thoughtful. 1 Chron. 9. 14.
 HA-SU'PHA, stripped (see Isa. 20. 4. Ezra 2. 17).
 HA-TACH. Est. 1. 5.

* Winckler would read *Bahy*, the river Belchus. *Alttest. Unters.* 108.

- HA THATH, terror 1 Chron. 4. 13
 HA TH PHA, rapt away Ezra 2. 54
 HATHATH, dung, *cf.* sought out Ezra 2. 1
 HATHIL, wavering Ezra 2. 57
 HATHUSH 1 Chron. 3. 22
 HATHIRAN, blackland An *Haurān*. Ex. 17. 16, 18
 HAVILAH, Prob. sandland *cf.* the great peninsula of Arabia Gen. 2. 11
 HAVOTHADAR, Outcragges of Jair. Num. 32. 41
 HAZAEL, God seeth 1 Kings 19. 15
 HAZAIAH, Jah seeth Neh. 11. 5
 HAZIRADPAR, Num. 34. 4 Same as *Hazim* Josh. 15. 3
 HAZAR-ENAN, village of springs Num. 31. 9 *Hazar-enu*, Ezek. 47. 17. Now *Ennān* 5.
 HAZAR-GADDAH Josh. 15. 27
 HAZAR-HAT-PICON, the middle village Ezek. 47. 16
 HAZARMAVITH *Hazar-māt*, a district of S. Arabia Gen. 10. 26
 HAZAR-SHUAL, box valley Josh. 15. 28. Now *el-Hadla*
 HAZAR-SUSAH, horse-village Josh. 19. 4
 HAZAR-SUSIM, the village of horses 1 Chron. 4. 31. Now *Susunā*, N. E. of *Samar*
 HAZAZON-TAMAR 2 Chron. 20. 1
 HAZELEL-PONI, over-meadow, O Thou that turnest unto me 1 Chr. 1. 5
 HAZE'ERIM, villages Deut. 2. 23.
 HAZE'EROTH, villages Deut. 1. 1.
 HAZEZON-TAMAR, palm-bushes 5. Gen. 14. 7
 HAZI'EL, seen by God 1 Chron. 23. 9
 HAZO An *Haza* Gen. 22. 22
 HAZOR, castle TA *Hazir* Eg. *Hatare*. Now *Jebel-Hadiseh*, W. of lake *Huleh* Josh. 11. 1
 HEBER, ascription 5. Gen. 16. 17
 HEBERITES of the family of Heber Num. 26. 16
 HEBREWS, dwellers on the other side of *cher*, q.v. of the Euphrate. 19. 13, 5
 HEBRON, perhaps league city. Gen. 23. 2
 HEGAI, Est. 2
 HEIAH, rust 1 Chron. 4. 5
 HEILAM, Prob. *Alappa* 2 Sam. 10. 16
 HEILAH, fatness Judg. 1. 31; 2 Sa. 11. 16, 27, 29
 HELED See *Heldai* 1 Chron. 11. 30
Heldai is a Sabaean name
 HELEBON, fat, *cf.* tal An *H'le'ne* Now *H'le'ne*, N. of Damascus Ezek. 27. 18
 HELED, hastig 1 Chron. 27. 15
 HELEK, possession Num. 26. 50
 HELEKITES of the family of Helek Num. 26. 50
 HELELM, hammer-stroke 1 Chron. 7. 35
 HELEPH, Now *Be'el-el* Josh. 19. 33
 HELEZ, valour 2 Sam. 23. 26
 HELE, same as *El* Luke 3. 23
 HELEKAI See *Helek* Neh. 12. 15
 HELEKATH, head Ez *He'peth* Josh. 19. 25
 HELEKATH-HAZ-ZERIM, the 11 swords of the hero-slayer Tarsanigram 2 Sa. 1. 26
 HELOM, brave Num. 1
 HEMAM, destruction 5. Gen. 36. 22
 HEMAN, rustic 1 Kings 4. 14
 HEMATH See *Hemath* Amos 6. 14
 HEMDAN, pleasure Gen. 36. 26
 HEN, valour Zech. 6. 11
 HENNA Text doubtful Perhaps, 'Anna on Ephraim' 2 Kings 19. 13
 HENADAD, favour of Hadad Ezra 3. 9
 HENOCH See *Enoch* 1 Chron. 1. 3
 HEPHER, well *cf.* Num. 26. 32
 HEPHERITES Num. 26. 32
 HEPH-ZI-BAH, my delight is in her Isa. 62. 4
 HERES, Mount, the sun Judg. 1. 35
Hereses, prob. = *Irshemesheh*, Josh. 19. 41. = *Be'hesheh* *cf.* 5.
 HERESH 1 Chron. 9. 15
 HERMAS *Hermadorus* Rom. 16. 14
 HERMES Rom. 16. 14
 HERMOE, E-NES 2 Tim. 1. 15.
 HERMON, the red mountain as seat of an old sanctuary Deut. 3. 9
 HEROD Matt. 2. 1
 HERODIAS Matt. 14. 3, 6
 HERODION Rom. 16. 11.
 HESD, kindness 1 Kings 4. 19
 HESH'BON *Hushin* Num. 21. 25.
 HESIMON, fatness Josh. 15. 27
 HESRON intrenched See *Hazim*
 HETH TA HATH, Hatha; Ez *el-Hatha* Gen. 10. 15
 HETH'LOH, *cf.* *He'lo* Now *He'lo* N. E. of *Lepe* Ezek. 4. 1.
 HEZKI See *Hezekiah* 1 Chron. 8. 17
 HEZE-KIAH, Jah is strength 2 Kings 16. 20
 HEZKON, *cf.* 1 Kings 15. 18
 HEZIR, wild-oar 1 Chron. 24. 15
 HEZRAI, or HEZRO, enclosed, fortified 2 Sam. 23. 35
 HEZRON, enclosed Exod. 3. 14.
 HEDAI 2 Sam. 23. 39 The in Chron. is *Horthi*, q.v.
 HEDIEKEH, the Tigris See *Arman* *cf.* 6. 13 *El-Hat* *El-Hat*. Now *D. T.* Gen. 2. 14
 HEDIL, God liveth = *Jehol* 1 Kings 16. 34
 HEDRAPOLIS, sacred city Gal. 1. 1.
 HELEN = *Hobab* 1 Chron. 6. 58
 HELEKIAH, action of Jah = *any* portion is Jah 2 Kings 18. 26
 HELELE, praising Judg. 12. 13.
 HENOM, wading Josh. 15. 8
 HIRAH, noble Gen. 38. 1
 HIRAM, noble *Hiram*, 1 Kings 7. 13 seems more correct, *cf.* An *Hiram* = *Paron*, q.v.
 HIRAPOLIS, sacred city Gal. 1. 1.
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- IK'KESH, perverse. 2 Sam. 23. 26.
 ILAI, high. 1 Chron. 11. 29.
 IL-LY'RI-CUM. Rom. 15. 19.
 IM'LA. 2 Chron. 18. 7. } Fulness
 IM'LAH. 1 Kings 22. 8. }
 IM-BAN'U-EL, God with us. Isa. 7. 14.
 IM'MER, eloquent. 1 Chron. 9. 12.
 IM'NA, restrainer. 1 Chron. 7. 35.
 IM'NAH, prosperity. 1 Chron. 7. 39.
 IM'RAH, quarrelsome. 1 Chron. 7. 36.
 IM'RI, promise of Jah. 1 Chron. 9. 4.
 IPH'E-DE-IAH, Jah frees. 1 Chron. 8. 25.
 IR, ass-foal. 1 Chron. 7. 12. But *cf.* *Ir*.
 I'RA, ass-foal. 2 Sam. 20. 26.
 I'RAD, offspring. Gen. 4. 18.
 I'RAM. An *Assyrian*, a king of Edom. Gen. 36. 43. Perhaps same meaning as *Ira*.
 I'RI, of the clans of the Ass Foal. 1 Chron. 7. 7.
 I-RI'JAH, the Lord seeth or provideth. Jer. 37. 11. Heb. *Jir'iyah*. *Cf.* Gen. 22. 14.
 IR-NA'HASH, city of Nahash. 1 Chron. 1. 12.
 I'RON. Now *Yaron*. Josh. 19. 38.
 I'RPE-EL, God healeth. Josh. 18. 27.
 IR-SHE'MESH, sun-city (= *Bethshe-mesh*). Josh. 19. 41.
 IRU. 1 Chron. 4. 15. Perhaps = *Ir*, ass-foal.
 I'SAAC, he laugheth. Gen. 22. 2.
 I-SATAH, the Lord is salvation. Matt. 3. 3; Isa. 1. 1.
 I'SCAH, (object of) gazing; beauty. Gen. 11. 29.
 IS-CAR'OT, a man of Kerioth. Matt. 10. 4.
 ISH'BAH, praise. 1 Chron. 4. 17.
 ISH'BAK. An *mat Ishbaqan* mentioned by Shalmaneser. Gen. 25. 2.
 ISH'BEL-NOB. Corrupt. Not a proper name. 2 Sam. 21. 16. See *Parvum Bible*.
 ISH'BO-SHETH, man of the 'shameful'. i.e. Baal. Same as *Esh-baal*. 2 Sam. 2. 8.
 I'SHI, my husband. Hos. 2. 16.
 ISH'IAH. 1 Chr. 7. 3. } Jah lendeth
 ISH'IAH. Ezra 10. 21. }
 ISH'MA. 1 Chron. 4. 3.
 ISH'MA-EL, God heareth. Gen. 16. 11.
 ISH-MATAH, Jah heareth. 1 Chron. 27. 19.
 ISH'NEELITE. 1 Chron. 2. 17.
 ISH'ME-RAI, Jah is keeper. 1 Chron. 3. 18.
 ISH-OD, man of glory. 1 Chron. 7. 18.
 ISH'PAN. 1 Chron. 8. 22.
 ISH-TOB, men of Tob. 2 Sam. 10. 6.
 ISH'U-AH. Gen. 16. 17. }
 ISH'U-AL. 1 Chron. 7. 39. } Even, calm.
 ISH'U-UT. 1 Sam. 14. 9. }
 IS-MACH'IAH, Jah supports. 2 Chron. 31. 13.
 IS-MA'IAH, Jah hears. 1 Chron. 12. 4.
 IS'PAH, smooth, bald. 1 Chron. 8. 16.
 IS'RA-EL, God fighteth. Gen. 32. 28.
 IS'SA CHAR, sounds like 'hiring'. Gen. 30. 18.
 IS-SHIAH. See *Ishiah*. 1 Chron. 24. 21.
 ISU-AH, same as *Ishuah*. 1 Chron. 7. 39.
 ISU-IT, same as *Ishut*. Gen. 16. 17.
 I'THAI, same as *Ittai*. 1 Chron. 11. 51.
 ITH'A-MAR. Short for Abthamar, father of a palm *var.* of Tamar. see *Jez. r.* Heb. *Jez. r.* Or *cf.* S. b. an royal name *I'amar*, mentioned by Sargon. Exod. 6. 23.
 ITH'LEL, God is with me. Neh. 11. 7.
 ITH'MAH, orphanhood. 1 Chron. 11. 16.
 ITH'NAN, strong; or a present. Josh. 15. 23.
 ITH'RA, wealth; or preeminence. 2 Sam. 17. 25.
 ITH'KAN. 1 Chron. 1. 41.
 ITH'RE-AM, foremost of the people; or rich in kin. 2 Sam. 3. 5.
 ITH'RITE, descendant of *Jether*. 2 Sam. 23. 38.
 I'TTAH-KA'ZIN, bounds of the judge *rather*, Eth-kazin. Josh. 19. 13.
 I'TTAI, with Jah. 2 Sam. 15. 19.
 I-TU-R-E-A. See *Jetur*. Luke 3. 1.
 I'VAH, ruins. Same as *Ira*. 2 Kin. 18. 34.
 IZ'EHAR. See *Izhar*. Num. 3. 19.
 IZ-E-HA'RITES, of the family of Izhar. Num. 3. 27.
 IZ'HAR, shining one; or fresh oil. Exod. 6. 18.
 IZ-RAH'IAH, Jah beams forth. 1 Chr. 7. 3.
 IZ'RA-HITE. See *Ezrahite*. 1 Chron. 27. 8.
 IZ'RI, creation of the Lord. 1 Chron. 25. 11.

[The letter J in proper names of Hebrew origin ought, strictly speaking, to be pronounced as Y.]

J'AKAN. See *Akan*. Dent. 16. 6.
 J'A-A-KO'BAH, Jacob's. See *Jacob*. 1 Chron. 4. 36.
 J'A-LA, a wild goat fem. form of *Jal*. Neh. 7. 58.
 J'A'ALAH (= *Jadai*). Ezra 2. 56.
 J'A-LAM, wild goat; or youth. Gen. 36. 5.
 J'A-A-NAI, Jah answers. 1 Chron. 5. 12.
 J'A-RE-O'RE-GIM, forests of the weavers. But see *Parvum Bible*. 2 Sam. 21. 19.
 J'A-SAU, Jah makes. Q'ri, *Jusau*. Ezra 10. 37.
 J'A-SI-EL, God maketh. 1 Chron. 27. 21.
 J'A-ZAN'IAH, Jah h-tens. 2 Kings. 25. 23.
 J'A-ZER, defence. Now *Sap* in *Wady Sap*. Num. 21. 32.
 J'A-ZIAH, Jah comforts, or sets in safety. 1 Chron. 24. 26.
 J'A-ZIEL. See *Jaaziah*. 1 Chron. 15. 18.
 J'ABAL, perhaps of same origin as *Abel*. Gen. 4. 20.
 J'ABOK, pouring out. *Wady Zappa*. The name survives in *Yarmuk*. Gen. 32. 22.
 J'ABESH, dry. 1 Sam. 11. 1.
 J'ABESH-GILEAD, Jabesh of Gilead. Judg. 21. 8.
 J'ABEZ. 1 Chron. 2. 25.
 J'ABIN, he understands. Josh. 11. 1.
 J'ABNE-EL, God makes to build. Same place as *Jabneh*. Josh. 15. 11.
 J'ABNEH. *Jannia*, 1 Macc. 4. 15. Now *Yebna*, W. of *Aker*. 2 Chron. 26. 6.
 J'ACHAN, same as *Akan*. 1 Chron. 5. 13.
 J'ACHIN, he makes breakfast. Gen. 18. 10.
 J'ACHINITES, of the family of Jachin. Num. 26. 12.
 J'ACOB, he taketh hold of the heel, or followeth after. Gen. 25. 26. *Cf.* *Akkab*.
 J'ADA, one that knoweth. 1 Chron. 2. 28.
 J'ADU. Rather *Iddu* (*Jaddu*). Q'ri, *Jaddu*. *cf.* *Palmyrene* *Jaddai*, *Jaddai*. Ezra 10. 43.
 JAD'DUA, much-knowing. Neh. 10. 21.
 JAD'ON. God is: one that judgeth. Neh. 3. 7.
 JAE'L. See *Jaila*. Judg. 1. 17.
 JAG'UR, sojourning-place. Josh. 15. 21.
 JAH, in Biblical use, a synonym of *Jahveh* or *Jehovah*. Ps. 68. 4. Proper names prove that Jah was a divine title common to Babylonia and Syria.
 JAH'HATH, God takes away. 1 Chr. 6. 29.
 JAH'HAZ. Num. 21. 23.
 JAH-HA'ZA. Josh. 13. 18. } Ravine(s).
 JAH-HA'ZAH. Josh. 21. 36. }
 JAH HAZ'IAH, Jah seeth. Ezra 10. 15.
 JAH-HA-ZI-EL, God seeth. Ezra 8. 5.
 JAH-DAL, whom Jah leads. 1 Chr. 2. 17.
 JAH'DIEL, God delights. 1 Chron. 5. 24.
 JAH'DO, united. 1 Chron. 5. 14.
 JAH'LE-EL, waiting for God. Gen. 46. 14.
 JAH-MAI, Jah protects. 1 Chron. 7. 4.
 JAH-ZAH. 1 Chron. 6. 78. See *Jahaz*.
 JAH'ZE-EL, God apportioneth. Gen. 16. 24.
 JAH-ZE'RAH. Corrupt for *Ahaziah*. The *cf.* Neh. 11. 13) has *Alasah* (short for *Ahaziah*). 1 Chron. 9. 12.
 JAH-ZI'EL. = *Jahzeel*. 1 Chron. 7. 13.
 J'ATR, He God enlighteneth. Num. 32. 41.
 J'A-TRUS. *Jair*. Mark 5. 22.
 J'A'KAN. See *Ykan*. 1 Chron. 1. 12.
 J'A'KEH, wary, pious. Prov. 30. 1.
 J'A'KIM, God will raise up. 1 Chron. 8. 19.
 J'A'LOX, a murderer. *cf.* *Maced*, rebel, *cf.* *rebel*. 1 Chron. 4. 17. Perhaps *Ekan*.
 JAM'BRES. Corrupt form of *Mamre* Talmud. 2 Tim. 3. 8.
 JAM'BRI. 1 Macc. 9. 56. Perhaps corrupt for *Amorit*. Josephus. *Amoritus*.
 JAMES. See *Jacob*. Mark. 1. 19.
 J'AMIN, the right, dexter; good luck. Gen. 16. 19.
 JAM'LECH, may God cause to reign. 1 Chron. 4. 34.
 JAM'NIA. 1 Macc. 4. 15. See *Jabneh*.
 J'ANNA, perhaps = *Johanna* = *Johanna*, *cf.* *Luke* 3. 24.
 J'ANNES. *cf.* *Johanna* Talmud. See *Janna*. 2 Tim. 3. 8.
 J'ANNAH. 2 Kings. } Resting-place.
 J'ANNAH. Josh. } Now *Yanna*.
 J'ANNAH. Josh. } S. E. of *Nab-lus*.
 J'ANUM, slumber. *Beni Na'im*, E. of Hebron. Josh. 15. 53.
 J'APHETH, sounds like, May He God expand. Gen. 5. 32. *Cf.* *Gk. Iapetus*.
 J'APHIA, far-shining. Josh. 10. 3.
 JAPH'LET, a deliverer. 1 Chron. 7. 32.
 JAPH'LE'TI, of the family of Japhlet. Josh. 16. 3.
 J'A PHO, beauty. T. A. *Yappu*; Old Eg. *Ipa*. Now *Iafa*, *Joppa*. Josh. 19. 46.
 J'ARAH. Corrupt for *Jekond d'ah*, *cf.* v. 1 Chron. 9. 42.
 JAREB, may be corrupted from *Pal*. in the Heb. Hos. 5. 12.
 J'ARED. See *Irad*. Gen. 5. 15.
 JAREST'AH, Jah planteth. *cf.* An *ere-shu*, Ar. *arasta*, to plant. 1 Chron. 8. 27.
 J'ARHA. *cf.* Bn *Jarham*, and *Jero-ham*. 1 Chron. 2. 31.

יָהּ confused with יָהּ, as often, } with יָהּ, happens very frequently indeed }
 יָהּ with יָהּ which is not uncommon. The trans- }
 position of יָהּ to יָהּ would be due to }
 the effort to make the form significant. }
 Besides יָהּ resembles the second half of }
 אֶחָד (one) or אֶחָד, hence יָהּ.

JEZO'AR. *An error.* Kethib, *Jizhiv*, Q^{ri} and Zohar. 1 Chron. 4. 7.
JEZ-RAH'IAH, Jah appeareth. Neh. 12. 12.
JEZ'RE-EL, God soweth. Now *Zerin*. Judg. 6. 35.
JIB SAM, agreeable. 1 Chron. 7. 2.
JID LAPH, dropping = prolific (*cf.* Num. 24. 7). Gen. 22. 12.
JIM NA, same as *Imuth*. Num. 26. 11.
JIM NAH. Gen. 46. 17.
JIPHTAH. See *Jephthah*. Josh. 15. 43.
JIPH THAH-EL, God openeth the womb. Josh. 19. 11.
JO'AB, the Lord is a father. Perhaps = P. A. *A-a-ab*. 2 Sam. 2. 13.
JO'AH, the Lord is a brother. 2 Kings 18. 18.
JO-A'HAZ. See *Jehoahaz*. 2 Chr. 34. 8.
JO-AN'NA. Luke 3. 27. } Same as
JOAN'NAN. 1 Macc. 2. 2. } *Johanan*.
JO'ARIB. 1 Macc. 2. 1. Same as *Joiarib* and *Jehoiarib*.
JO ASH, same as *Jehoash*. Judg. 6. 11.
JO'ASH. Heb. *Jo'ash*, Jah hasteth. 1 Chron. 7. 8.
JO'ATHAM. Matt. 1. 9. See *Jotham*.
JOB. Corrupt for *Jashub*, q.v. Gen. 46. 13.
JOB. Heb. *Jayob*. Arab. *‘Ayyab*; returning, penitent (?). Job 1. 1. Perhaps = P. A. *A-a-ab*.
JO'BAB, jubilant (?). Gen. 16. 20.
JO-CHEB'ED, the Lord is glory. Ex. 6. 20.
JO'ED, the Lord is witness. Neh. 11. 7.
JO'EL, the Lord is God. 1 Sam. 8. 2.
JO-EL'AH. Reading uncertain. Perhaps, *Jaila*, q.v. 1 Chron. 12. 7.
JO-EZER, the Lord is help. 1 Chron. 12. 6.
JOG'BE-HAH, elevation. *El-G'ebchah*, N W of *Amanah*. Num. 32. 35.
JOG'LI, exiled. Num. 34. 22.
JOHA. Corrupted from *Joah* (?). 1 Chr. 8. 16.
JO-HA'NAN, the Lord graciously gave. 2 Kings 20. 23.
JOHN. See *Johanan*.
JOIA'DA, same as *Jehoiada*. Neh. 13. 28.
JOIA-KIM, same as *Jehoiakim*. Neh. 12. 10.
JO-IA'RIB, same as *Jehoiarib*. Ezra 8. 16.
JOK'DEAM, people's hearth. Josh. 15. 56.
JO'KIM, short for *Joiakim*. 1 Chron. 4. 22.
JOK'NE-AM. } Same place. Now *Qana*.
JOK NE-AM. } *Josh. 12. 22*;
JOK'SHAN, Fowler. Gen. 25. 2.
JOK'TAN, small. Arab. *Qahat*. Gen. 10. 25.
JOK'THE-EL, ended of God An.; or see *Jehothiel*. Josh. 15. 38.
JO'NA. See *Johanan*. John 1. 12.
JON A-DAB, same as *Nedabiah*. 2 Sa. 13. 32.
JO'NAH or JONAS, dove. Jonah 1. 1.
JO'NAN. See *Johanan*. Luke 3. 30.
JO'NA-THAN, the Lord hath given. Judg. 18. 30.
JO'NATH'E'LEM-RECHO'KIM. The dove of the far terebinths: prob first words of a song. Ps 56. title).
JOPP'A. See *Joppa*. 2 Chron. 2. 16.
JO'RAH, autumn rain (= *Joreh*). Ezra 2. 18.
JO'RAI, Jah teacheth. 1 Chron. 5. 13.
JO'RAM, the Lord is exalted. 2 Kings 8. 16.

JOR'DAN, flowing down. Gen. 13. 11.
JORIM, another form of *Joram*. Luke 3. 29.
JORKO-AM. 1 Chron. 2. 44.
JO-SA'RAD, same as *Jehozabad*. 1 Chr. 12. 4.
JO SAPHAT. Same as *Jehoshaphat*. Matt. 1. 8.
JO'SEDECH, Jehovah is righteous. Hag. 1. 12.
JO'SE. Luke 3. 29; } Same as *Joseph*.
JO'SES. Matt. 13. 55. }
JO'SEPH, short for *Josiphiah*, or *Joseph*. 17. Gen. 30. 21.
JO'SHAH. Perhaps = *Joshuah*. 1 Chr. 4. 31.
JO'SHA-PHAT, same as *Jehoshaphat*. 1 Chron. 11. 13.
JO-SHAVIAH. Jah aideth. 1 Chron. 11. 46.
JOSH-BE-KA'SHAH, Ragged-home dw. dwelling in hardness. 1 Chron. 25. 4.
JOSH'U-A, the Lord is welfare. Ex. 17. 13.
JO-ST'AH. 1 Kings 13. 2. } Jah heal.
JO-ST'AS. Matt. 1. 10. } eth.
JO-SIB'IAH, Jah causeth to dwell. 1 Chron. 4. 35.
JO-SIPH'IAH, Jah addeth. Ezra 8. 10.
JOT'BAH, good, pleasant spot. 2 Kings 21. 10.
JOT'BATH. Same meaning as *Jotbah*. Deut. 10. 7.
JO'THAM, the Lord is perfect. Judg. 9. 5.
JO-ZA'BAD, same as *Jehozabad*. 1 Chr. 12. 20.
JO-ZA'CHAR, the Lord hath remembered. 2 Kings 12. 21.
JO-ZA-DAK. See *Jehozadak*. Ezra 3. 2.
JU'BAL, sounds like 'hornblower'. Gen. 4. 21.
JU CAL, same as *Jehucal*. Jer. 38. 1.
JUDA, the genitive case of *Julias*. Luke 3. 30.
JU'DAH. Gen. 29. 35. } Sounds like
JU DAS. Matt. 13. 55. } 'praised'.
JU-DE'A. Ezra 5. 5.
JU'DITH, woman of Judah. Gen. 26. 31.
JU'LIA. Rom. 16. 15.
JU'LIOUS. Act. 27. 1.
JU'NIA. Rom. 16. 7.
JU'PITER, heaven-father, chief Roman god. Acts 11. 12, 13.
JU'SHAB-HE'SED, kindness is restored. 1 Chron. 3. 20.
JUSTUS. Acts 1. 23.
JUT'TAH. Yatta, S. of Hebron. Perhaps = 'city of Judah'. Luke 1. 33. Josh. 15. 55.

KAB'ZE-EL, God assembleth. Josh. 15. 21.
KA'DESH. Gen. 11. 7. } Holy. Now
KA'DESH-BAR-NE-A. } *‘Ain Qadai*.
Num. 32. 8. } or *Qadai*, in *Wady Qadai*.
KAD'MI-EL, God's leading. Ezra 2. 10.
KAD'MO-NITES, men of the east. Gen. 15. 19.
KAL'LAI. Perhaps = *Keluah*. Neh. 12. 20.
KA'NAH, place of reeds. Ez. *Ka'no*. Now *Qana*, S E of Tyre. Josh. 19. 28.
KA'RE-AH, bald-head. Jer. 49. 8.
KAR'KA-A, bottom, floor. Josh. 15. 3.

* Comp. Homer's *Iardanos*, a river in Crete, and Virgil's *fluvium rex Eridanus*.
† *Joseph*, Ez. *Joseph*, is a Palestinian town in the Kinnak list of Thothuis III. Earlier yet, *Jasup* is found in a Babylonian contract tablet of circ. 2000 B.C., according to Pinches.

KAR'KOR, firm ground. Judg. 8. 10.
KARTAH, city. Josh. 21. 34.
KARTAN, double city. Josh. 21. 32.
KAT'TATH, small (?). See *Katron*. Josh. 19. 15.
KE'DAR, blackness. Gen. 25. 13.
KE DE-MAH, eastward. Gen. 25. 15.
KE-DE MOTH, eastward districts. Josh. 21. 37.
KE DESH. See *Kadesh*. Josh. 15. 23.
KE-HE-LATHAH, meeting-place. Num. 33. 22.
KE-I LAH, long ridge. Now *Kila*. Josh. 15. 14. T. A. *Kello*.
KE-LA'IAH, Jah is swift. Ez. 10. 23.
KE-LA'TA, dwarf. Ez. 10. 23.
KE-MU'EL, God's burning (?). Gen. 22. 21.
KE'NAN. See *Cana*. 1 Chron. 1. 2.
KE'NATH, possession. Now *Qenawat*. Num. 32. 12.
KE'NAZ. Cf. *An. Qomazu*, leather belt. Josh. 15. 17.
KE'NE-ZITES. Num. 32. 12.
KE NIZ-ZITES. 1 Gen. 15. 19.
KE'NITE. Judg. 1. 16.
KE'REN-HAP-PUCH', horn of eyepaint. Job 12. 11.
KE'RIO-TH, group of towns or hamlets. Ru. *al-Qaryatun*, S. of Hebron. Josh. 15. 25.
KE ROS, the lay of a weaver's loom. Ezra 2. 44.
KE-TU'RAH, incense. Gen. 25. 14.
KE-ZI A, cassia. Job 12. 14.
KE'ZIZ, clipped. Josh. 15. 21.
KIB'ROTH-HAT-TA'A-VAH, graves of 1st Num. 11. 31.
KIB-ZA'IM, double gathering. Josh. 21. 22.
KID'RON, black, turbid. 2 Sam. 15. 23.
KI'NAH, smith's town. Josh. 15. 22.
KIR, city. Perhaps = district of Cyrrhus in N. Syria. 2 Kings 16. 9.
KIR-HARAS'ETH. } City on the
2 Kings 3. 25. } hill (?).
KIR-HA-RE'SETH. }
Isa. 16. 7.
KIR-HA'RESH. Isa. 16. 11.
KIR-HE'RES. Jer. 18. } *harresh*.
31.
KIR-IATHA'IM, double city. *Qaryat*, S. of Mt. *Affars*. Moabite Stone. I. 11). Jer. 48. 1.
KI-RIO'TH, city S. Moabite Stone, 1. 15. Amos 2. 2.
KIRJATH, short for *Kirjath-yearim*. Josh. 18. 28.
KIRJA-THA'IM, double city. Same as *Kiriathaim*. Num. 32. 37.
KIRJATH-AR'BA, city of four. Gen. 22. 2.
KIRJATH-A'RIM, corrupt = *Kiriath-yearim*. Ezra 2. 25.
KIRJATH BA'AL, city of Baal. Josh. 15. 60.
KIRJATH-HU'ZOTH, city of the steppes. Num. 22. 59.
KIRJATH JE-A RIM, city of woods. Also called *Kiriath-baal*, *Baalath*, *Road* *Judah*. 2 Sam. 6. 2, and *Jair* (Ps. 137. 6, Heb. Prob *Qirath al-Toub*, N W of Jerusalem). Josh. 9. 17.
KIRJATH-SAN'NAH, city of the law. Josh. 15. 49.
KIRJATH-SEPI'ER, city of the scribe (*sopher* = Ez. *Thapar*). Josh. 15. 15.
KISH, lord a Divine title; cf. Edomite king *Qushashlak*, mentioned by Tyg. lath patesir; and also the old Ar. lach god *Qais*. 1 Sam. 9. 1, 3.

* It is called *Beth Thapar* in a papyrus known as 'The Travels of the Mohar' (P. A. Muller).

KUSH, *S. kushatus*, 1 Chr 6 14
KISHI ON hardness, Josh 19 29
KISHON, river of the god Kish
2 S 2 g 5 21
KISON *K. h. n.* P 8 9
KITH LISH, Josiah 5 40
KITRON, cu. lost - Same as *Kat-*
thir Jud 1 40
KIT TIM, same as *C. ttim*, Gen 10
KO'A, *An. Qutia* and *Q'* See *Shea*
Ezek 23 25
KO BATH, blunt, dull, Gen 46 11
KO LA IAH, voice of the Lord
Isa 41 7
KORAH, name Gen 36 3
KORAHITE 1 Chr 9 19 } Of the
KORATHITES Num 26 58 } fam. A
KORHITES Ex 6 24 } Korah
KORE, *see as Korath*, 1 Chr 9 19
KOZ, thorn Ezra 2 61
KUSHALAH, bow of the Lord
Cushaph, Jah is *Kushb*, *Kosh*, or
kesh, a name like *Bethah*, Jah is
Bad 1 Chr 15 17

LA A-DAM, 1 Chron. 4. 21.
LA A-DAN, 1 Chron 7. 26.
LA BAN, white. Name of a Bn. god.
 Dent 1. 1.
LAC DEMONIANS, 1 Mace 12. 4.
LACHISH *Tā Lakish* N-w mound
 of *Lachish* at *Um el-Lāhik*, Josh
 10. 3.
L'EL, God's. Num 3. 21. Perhaps
 short for *Elhel*.
LA'HAD, 1 Chron. 4. 2.
LA-HAFROI See *Ber-lahot-roi*, Gen.
 21. 62.
LAHMAN *Lahmā* is the better
 attested reading Josh. 15. 10.
LAHMI Bethlehemite *h*, 1 Chr. 20. 5.
LA'ISH, Rom. Jud. 18. 7.
LA KUM *h*, Heb. *Lakkum*, G. *Labkum*
 Josh 19. 33.
LA'MECH, *U' Bn Lahmā*, servant (a
 title of the Moab. adv. Gen. 4. 18).
LA-O-DI CE A, Rev. 1. 11.
LAP'IDOTH, torches. Judg. 4. 4.
LASEA, Acts 27. 8.
LA SHA, a cleft. Gen. 10. 19.
LA-SHA RON, Not a name; see *Var-*
torum Bible, Josh 12. 18.
LAS THENES, 1 Mace 11. 31, 16. 20.
LAZA-RUS, same as *Elezar*, Luke
 16. 11.
LE'AH, wild cow *h*, Gen 29. 16 Bn.
lāthā = *lith*.
LEB-A-NA Neh 7. 48. } Moon
LEBA NAH Ezra 2. 45.
LEB'A-NOH, white. Dent 3. 25.
LE-BATH, harnesses. Josh 15. 32.
LEB-BE US, a man of heart or courage.
 Matt 10. 3.
LE BO'NAH, frankincense. Judg 21. 19.
LE-CAH 1 Chron 4. 21.
LE-HA'BIM See *Lahim*. Gen. 10. 13.
LE'HI, jaw-bone, *crag*. Judg 15. 9.
LEM U-EL. See *Leel*. Prov. 31. 1.
LE'SHEM See *Lash*. Josh. 19. 17.
LE-TU SHIM Gen 25. 3.
LE-U-MIM, peoples. A tribal name
 in Sabeian inscriptions. Gen 25. 3.
LEVI. A similar word means 'priest'
 in S. Arabic. Gen 29. 34.
LE-VI-A-THAN, wreathed, one not
 really a proper name? Job 41. 1.
LIB ER-TINE, name of the desolated
 and of the taken to Rome as slaves,
 and afterwards emancipated. A. r. 6. 9.
LIB NAH, whiteness. Num 33. 29.
LIB'NI, white. Ex 6. 17.
LIB'Y-A. Aet. 2. 10.
LICH'I, full of knowledge. 1 Chron 7. 19.

LI NUS. 2 Tim. 4:21
LO-AM MI, not my people. Hos. 1:9.
LOD. Lydda. Acts 9:32. Now Lod.
1 Chr. 8:12
LOD, BAR, without pasture. 2 Sam.
17:27
LOIS. 2 Tim. 1:5.
LO-RU-HA MAH, not pitted. Hos. 1:
6, 8.
LOT, a covering. Gen. 11:27
LOT'AN, a covering. Gen. 36:26
LU BIL = *Luban*. 2 Chron. 12:3.
LU CAM, or LUKE. Phil. 24, Col. 4:14
LU C I FER burning heat. Isa. 44:12.
LU C IUS. Rom. 16:21
LUD. The Lydians. An. *Ludub*. Gen.
10:22
LU DIM. Either the Lydians, or a
people of NE Africa. Gen. 10:13
LU HITH, smooth cliff. - Isa. 15:5
LUKE. Col. 4:14
LUZ, almond-tree. Ez. *Ru'ah*? Gen.
28:19
LYC-AO-NIA. Act. 14:6, 11
LYDIA, same as LOD. Acts 9:32
LY DIA. Acts 16:14
LY-SA-O-NI-AN. Luke 3:
LYSIAS, CLAUDIUS. Acts 23:26
LYSTRA. Act. 16:8

M A A O - I A H, Gen 22 24
M A V C H A T H I, man of Maachah, Deut 33 14
M A A - D A I
Ezra 10 34 { Omenant of the Lord
M A A D - I A H } Neh. 12, 17 points
Neh. 12 5 } *Masbeth*
M A I, Perhaps, Maazur Neh. 12 36
M A A - L E H - A R B B I M, Scorpion
Rise, Josh 15 7
M A V - R A T H, treeless place Josh 15
39
M A A - S E I A H, Neh 11 5 1 Work of
M A - A S T - A I 1 Chr. 9 12, 1 the Lord
M A T H, Luke 5 26 = *Mabuth*.
M A ' A Z, passionate 1 Chron 2 27
M A - A Z ' I A H, comfort or refuge of
Jon 1 8 h 10 S
M A - C E D O N I A, Acts 16 9
M A C H - B A I N A I, what is like my children
= ? 1 Chron. 12 13
M A C H - B E ' N A I * 1 Chron 2 19
M A ' C H I = P-sh *Ma'ir*, Num 13 15
M A ' C H I R, sold Gen. 30 23
M A C H M A S, See *Ma' hashish* 1 Mace.
9 73
M A C H - N A D E - B A I, what is like a noble
man's, * *Ezra* 10 10,
M A C H - P E ' L A H, doubling, Gen 23, 17
M A ' D A I, Media, the Medes = *Midai*,
miser of Darius Hytaspas at *Babelstan*.
An *Maddai*, Median, Gen 10 2,
M A ' D I A N See *Midian*, Acts 7 29.
M A D M A N N A H, Job 15 31,
M A D M E N, Jer. 18 2, } dung-
M A D - M E ' N A H, Isa 10 31, } hill.
M A D O N, strife, Josl. 11 1
M A G ' B I S H, thick, or high Ezra 2 36
M A G ' D A - L A, tower Prob. *A-M' d'al*,
or *Tiberias* *Magdala*, Matt 15 39

* Post-exilic names. With Malchibnai pointed *Mos benami*. We may perhaps of such Ba-
bagrant God, as well as the Heb. *Michael*. We
may further be inclined to see in the second
element of the term *bai a banai*, which occurs so
often in Bab. and An. names and in phrases
like *ba'ni ba'ni*, i.e. god who made me, *abu*
shubai, i.e. father who begot me. Then *Moshe-*
nabai in spite of the points, may mean Who
is like Mo. K. R. Possibly *Malchibnai* is a
corruption of the same name and *Tiberia* is
the same as *Magdala*. Cf.
names *Fayyash*.

MAG DA-LENE, inhabitant of Mac-
dab. *Leak* 8 2
MAG DI-EL, son of a God. *Eg Mag-
dab* 1 A *Mace* 5 Gen 36 43
MAG D-L 1 *Mace* 5 36 *Maked* v. 26
MA GOG, A Scythian people; or per-
haps, part of A. mema. Gen. 10 2
MA GOR-MISSA BIB, fear, round a-
bout A. *Aglo on Pasbur*. Jer 20 5
MA-G'PIAN-H, corrupt for *Mig-
bish* v. Nel. 10 20
MA GUS, a name, not a proper
name. Acts 16 8, 9
MA HA-LAH 1 Chr. 7 18
MA HA-LI Ex 6 19
MA HA-LAL-EEL, praise of God, (He-
braized form of Bn *Amet*, *Arion*,
Aru's man.) Gen 5 12
MA HA-LAT-H, music, or singing Gen.
28 9
MA-HA-NAIM, two camps. *Birket
Ma-har*; or else *Mahna*, further south
Gen 32 2
MA HA-NEH-DAN, camp of Dan.
Judg 18 12
MA HA-RAI, Jah's sons of Phn *Ma-
harabul* v. 2 Sam. 13 25
MA HATH. 1 Chron. 6 35 = *Ahimoth*
MA H-A-VITE, corrupt. Read 'Ma-
hananite' v. 1 Chron. 11 46.
MA-HA-ZI OTH See *Mulloth*. 1 Chr.
25 1
MA HER-SHA LAL-HASH BA, swift
of foot, nasty of prey. Isa 8 1, 3.
MAH LAH See *Mahalah*. Num 26 33.
MAH LI Num 3 20
MAH LON Ruth 4 10
MA HOL, dance. 1 Kings 1 31.
MA KAZ. 1 Kings 1 9
MA KED 1 *Mace* 5 26. = *Ma-
red*, c 30
MAK-HE LOTII, places of assembly.
Num 33 24
MAK-KE DAH, place of shepherds. *Eg
Maata* Josh 10 10.
MAK'TESH, the Mortar. Zeph. 1 11
MAL A CHI, messenger of the Lord,
or my messenger. Mal 1 1.
MAL'CHAM, the king, i.e. supreme
god. Zeph 1 5 See *Variorum Bible*.
MAL-CHIAH Jer 28 6. The Lord
MAL-CHIAH 1 Chr. 21 9 asking.
MAL'CHI-EL, God is king = T.A.
Mel-¹ Gen. 46 17
MAL-CHIRAM, high king. 1 Chr. 3 18.
MAL-CHISHUA, the King (i.e. God)
is with us. 1 Sam 11 49
MAL CHUS, king. John 18 10.
MA-LE-LE-EL. See *Mahalah*. Luke
3 37
MAL-LO THI, I have spoken 1 Chron
25 4. The first six names of this
verse, viz. Gadalti, v. Romatizezer,
Joshbek, v. Mal, the Hoth, v. Mahzi-
ti, are arranged as a sentence -
"I have magnified and extolled the Help
of him who abides in hard-ship. I have
spoken abundant visions." This was
perhaps designed, as the order of the
names is different in *cc* 24-31.
MAL'LUCH, counsellor 1 Chron. 6 41
MAM'MON, riches, not really a proper
name. Matt 6 24
MAN'RE, plump, sturdy (v.). Gen 13 18
MANA-EN, Gk of *Manetho* Acts
13 1.
MA-NA'HATH, rest. 1 Chron 8 6
MA-NA'HE-THITES, 1 Chron 2 52
MA-NAS-SEH some like 'he who
makes to rest' Gen 41 51
MANASSES See *Menas* ch. Matt 1,
10.
MA-NAS SITES, some of Manas-sch.
Deut 1 43
MA-NO'AH, rest. Judg 13 2

- MA'OH, a breast-ornament 1 Sam. 27. 2.
- MA'ON, house, habitation. Now *Ma'in* Josh. 15. 55.
- MA-O'NITES, people of Maon (*Ma'ōn*), an Edomite clan; but see *Parovorum Bible*, Judg. 10. 12.
- MA'RA. Ruth 1. 20. } Bitter, bitter-
MA'RAH. Ex. 15. 23. } ness.
- MA-RA'LAH. Josh. 19. 11.
- MAR'CUS or MARK. Col. 4. 10; Acts. 12. 12.
- MA-RE'SHAH, at the head = *Marisa*, 2 Macc. 12. 55. Now *Marash*. Josh. 15. 41.
- MA ROTH, bitterness. Micah 1. 12.
- MAR'SE-NA. Est. 1. 11.
- MARS-HILL. See *Aeropagus*. Acts 17. 22.
- MAR'THA, lady 'Aram. Luke 10. 38, 40.
- MAR'RY. See *Marom*. Matt. 1. 16.
- MAS ALOTH. 1 Macc. 9. 2.
- MASH. Samaritan *Masha*, G. *Me-shach*. *P. chap.* Mt. Mešim of Strabo and Ptolemy, N. of Nesibin. Gen. 10. 23. According to Hommel, the part of Arabia adjoining Babylonia.)
- MASH AL, contracted form of *Misheal*. 1 Chron. 6. 74.
- MAS'PHA, or *Masēpha*; i.e. *Mizpah* or *Mizpeh*. 1 Macc. 5. 46.
- MAS'RE-KAH, a sunny place (Ar.). Gen. 36. 36.
- MAS'SA. An. *Mas'u*, a N. Arab. tribe. Gen. 25. 14.
- MAS'SAH, trial. Ex. 17. 7.
- MATHUS'ALA. See *Methuselah*. Luke 3. 37.
- MAT'RED, a spear. Ar. *Ar*. Gen. 36. 33.
- MAT'RI, of the clan Meter (tribe). 1 Sam. 10. 21.
- MAT'TAN. 2 Kings 11. 18. } Gift
MAT'TA'NAH. Num. 21. 18. }
- MAT-TAN'IAH. 2 Kings 21. 17. } Gift
MAT'TA-THA. Luke 3. 31. } Gift
MAT-TA'THAH. Ezra 10. 33. } Gift
MAT-TA'THIAH. Luke 3. 26. } Gift
MAT'TE-NAI, short for *Mattaniah*. Ezra 10. 33.
- MAT'THAN. See *Mattan*. Matt. 1. 15.
- MAT'THAT, gift of the Lord. Luke 3. 24.
- MATTHEW or *Mattai*, popular contraction of *Mattaniah*. Matt. 9. 9.
- MAT'THIAS. See *Mattathias*. Acts 1. 26.
- MAT-TI-THIAH, gift of the Lord. 1 Chron. 9. 31.
- MAZ-ZA'ROTH, the Hyades; or the signs of the zodiac. Job 38. 32.
- ME'AH, Heb. *ha-Me'ah*, the Hundred. Neh. 3. 1.
- ME-A'RAH, cave in cavernous district E. of Zidon. Now *Ma'ar Gazzin*. Josh. 13. 4.
- ME-BU'NAI mi-written for *Sabbachar*, see *Parovorum Bible*. 2 Sam. 23. 27.
- ME-CHE-RA-THITE, man of Mecherah. 1 Chron. 11. 36.
- ME'DABA. See *Machba*. 1 Macc. 9. 36.
- ME'DAD, water (=seed) of Dad or Hadad. Num. 11. 26.
- ME'DAN, strife. Gen. 25. 2.
- ME'DE-BA. Prob. misspelt in Heb. as the Moabite Stone has *Me-d-b-h* (= *Machba*). Now *Machba*, S. of Heshbon. Num. 21. 30.
- MEDES. Dan. 6. 8. } See *Medai*.
- MEDIA. Dan. 8. 20.
- MEDIAN. See *Medai*. Dan. 8. 31.
- ME-GID'DO. } T. A. *Me-gid-d*,
Josh. 17. 11. } *Magadda*; An. *Me-gid-d*,
ME-GID'DON. } *Magadda*. Now *Magadda*.
Zech. 12. 11. } *Magadda* = Lat. *Magdala*.
- ME-HE'TAB-EEL. }
Neh. 6. 10. } God is a bene-
ME-HE'TAB-EL. } factor
(Gen. 36. 59.) }
- ME-HIDA. Ezra 2. 52.
- ME'HIR, a price. 1 Chron. 1. 11.
- ME-HO'LA-THITE, a man of Abel Meholah. 1 Sam. 18. 19.
- ME-HU-JA'EL, looks like 'stricken of God'; really a corruption of *Mahalah*. Gen. 4. 18.
- ME-HU'MAN. Est. 1. 10.
- ME-HU'NIMS. See *Maonites*. 2 Chron. 26. 7.
- ME-JAR'KON, yellow water. Josh. 19. 46.
- ME-KO NAI, stand, position. Neh. 11. 28.
- ME-LAT'IAH, Jah hath rescued. Neh. 3. 7.
- MEL'CHI. Luke 3. 24. } See *Mal-*
MEL-CHIAH. Jer. 21. 1. } *chiah*.
- MEL-CHI-SHEDEC. See *Melchizedek*.
- MEL-CHI-SHU A, the King is welfare. 1 Sam. 14. 19.
- MEL-CHIZ-EDEK, the King is righteousness, or King of righteousness. Gen. 14. 18. (*Zedek* is my King.)
- ME'LE-A. Luke 3. 31.
- ME'LECH, king. 1 Chron. 8. 33.
- MELICU. Neh. 12. 11. Error for *Meluch*, as in v. 2.)
- MEL-TA, port of, escape. Acts 28. 1.
- MEL'ZAR, not a proper name; see *Parovorum Bible*. Dan. 1. 11.
- MEMPHIS. (Heb. *Memph*; elsewhere *Neph*; both from Ez. *Memph*, 'Fair Abode.' An. *Memph*; Gk. *Memphis*. Ru. S. of Old Cairo, on W. bank of Nile.) Hos. 9. 6.
- ME-MU'CAN. Est. 1. 11.
- MEN'A-HEM, comforter. 2 Kings 15. 11.
- ME'NAN. Luke 3. 31.
- MENI'. Isa. 65. 11, *ming* (God of Destiny = Arab. *Mamit*.)
- MEON ENIM, enchanters. Judg. 9. 37.
- ME-O-NO'THAI, my dwelling-places. 1 Chron. 4. 14.
- ME-PHA'ATH, high place (a name found in Sabeen inscr.). Josh. 13. 18.
- ME-PHIB-O-SHETH, mistake of scribe for Meribosheth, 'Man of the Shale'. = *Meribah*. 2 Sam. 9. 6.
- MERAB, increase. 1 Sam. 11. 19.
- ME-RA'IAH, rebellion. Neh. 12. 12.
- MER-A'IOTH, rebellions. 1 Chron. 6. 6.
- MER-A'RI, bitter. Gen. 16. 19.
- ME-RA-THA'IM, double rebellion (cf. *Marzatum*; Bn. name for head of Persian Gulf.) Jer. 50. 21.
- MER-CU'RI-US, name of Roman god. Acts 11. 12.
- ME'RID, revolt. 1 Chron. 1. 17.
- ME-RE'MOTH, elevations. Ezra 8. 33.
- MERES. Est. 1. 11.
- ME-RIB-BAL, Baal's champion. Judg. 6. 32. I'm read *Meribbaal*, Baal's man = *Meribbaal*; or, perhaps, My lord is Baal. Cf. *Bel-mari*, CIS. 1. 111. G. correctly, *Meribbaal*, *Meribbaal*; Psh. *Meribbaal*; cf. *Merbaal*. 1 Chron. 8. 54; 9. 10.
- ME-RT'BAH, contention. Ex. 17. 7.
- ME-RO'DACH. Marburg. *Maruduk*, god of Babylon; the sun of dawn and of spring. As a planet, Jupiter. Jer. 50. 2.
- MER O-DACH-BAL'A-DAN. Bn. *Marudach* (old) or, *Merodach* gave a son. Isa. 37. 36.
- ME'ROM, a light. Josh. 11. 5, 7.
- ME-RO-NO'THITE, man of Meremoth. 1 Chron. 27. 30.
- ME'ROZ. Now *Marasag*, 1 mi. N.W. of *Rasda*, or *Mitras*, S.W. of lake *Hich*. Judg. 5. 23.
- ME'SHA. Perhaps *Maishan* or *Messan* at mouth of Tigris. Others think An. *Mash*, part of S.W. Arabian desert along Euphrates. Others, An. *Mas'u*, see *Massa*. Gen. 10. 30.
- ME'SHACH. Perhaps altered from *Sheshach*, Jer. 25. 26 a divine name; or for *Me-sha-Aku*, Who is what (the god) *Aku* is? See *Mishael*. Dan. 1. 7.
- ME-SHECH. The *Moschi*, companion people of the Tiberian *Tubal*. Here dots (3. 91); An. *Mashua*. Cf. *Mescht* near Tiflis. Gen. 10. 2.
- ME-SHE'LEM IAH, Jah is a recompenser. 1 Chron. 9. 21. Cf. An. *Mushallim-Namip*.
- ME-SHE-ZAB'EEL, God is a liberator. Neh. 3. 4.
- ME-SHIL-LE'MITH. }
1 Chron. 9. 12. } Requitul.
ME-SHIL-LE'MOTH. }
Neh. 11. 13. }
- ME-SHUL'LAM, one devoted (to God). Ezra 8. 16.
- ME-SHUL-LE'METH, the same name of woman. 2 Kings 21. 19.
- ME-SO'BA-ITE. Corrupt. Perhaps, 'of Zobah'. 1 Chron. 11. 17.
- MES-O-PO-TA'MI-A, between the rivers. Gen. 24. 10.
- MES-ST'AH, anointed.
- ME-SST'AS, the Gk. form of *Mesiah*.
- ME-THIEG-AMMAH, not a proper name; see *Parovorum Bible*. 2 Sam. 8. 1.
- ME-THU-SA-EL, man (i.e. servant) of God. Gen. 4. 18.
- ME-THU-SE-LAH, looks like, 'javelin-man'. Heb., adaptation of Bn. *Muth-Sha'rah* = A. *mel sin*, 'The god sin's man'. Gen. 5. 21.
- ME-UNIM. *Marasag*. Neh. 7. 52.
- ME-ZA'HAB, water of gold. Gen. 36. 39.
- MI-AMIN, at the right hand. Ezra 10. 25.
- MIB'HAR, the choice part. 1 Chron. 11. 38.
- MIB'SAM, sweet scent. Gen. 25. 13.
- MIB'ZAR, fortress. 1 Chron. 1. 53.
- MICAH. }
Judg. 17. 1. } Who is like the Lord?
MI-CA'IAH. } Cf. Bn. *Mamuk-ka*,
1 Kings 22. 8. } *Ramathi*, who is like
MI-CHA'IAH. } *Ramath*.
2 Chron. 17. 7. }
- MIC'HA. See *Micah*. 2 Sam. 9. 12.
- MIC'HA-EL, who is like God? Dan. 10. 13.
- MIC'HAH. See *Micah*. 1 Chron. 24. 24.
- MI'CHAL, contraction of *Michael* (i). 1 Sam. 11. 19.
- MICHMAS. Ezra 2. 27. } Rather *Mich-*
MI-CHASH. 1 Sam. } *Michas*, *Michas*,
13. 2. } S. of *Jeha*.
- MICH'ME-THAH, lurking-place. Josh. 17. 7.
- MICH'RI. 1 Chron. 9. 8.
- MID'DIN, extension. Josh. 15. 61.
- MID'IAN, strife. Gen. 25. 2, 4.
- MIG'DAL-EL, tower of God. See *Magdala*. Josh. 19. 38.
- MIG'DAL GAD, tower of Gad. Perhaps *Magdala*, E. of Ascalon. Josh. 15. 37.
- MIG'DOL, tower. Tell. *Samat*, E. of *Qadaria*, on N.E. border of Egypt. Ex. 4. 11. 2. T. A. *Magdala*.
- MIG'RON. 1 Sam. 11. 2.
- MI-JAMIN = *Mamun*. 1 Chron. 21. 3.
- MIK'LOTH, sticks. 1 Chron. 8. 32.
- MIK-NE'IAH, Jah's chattel. 1 Chron. 10. 18.
- MIL-LAL, Jah hath spoken. See *Amalek*. Neh. 12. 36.
- MIL'CAH, queen. Gen. 11. 29.
- MIL'COM, king = *Moloch*. 1 Kings 11. 5.
- MI-LE-TUS. Act. 20. 15.

NIC-O-DE-MUS John 3 4

NIC-O-LA'I-TANES, followers of Nicodemus the Deacon. Rev. 2.6.

NIC-O-LAS. Acts 6.5.

NI-CO'P-O-LIS. Tit. 3.12.

NI'GER, black. Acts 13.1.

NIM'RAH. Num. 32.3. } Limpid water). 1. 32.3. } *Nimrin*; 2. *Tell Nimrin* at N.E. of Dead Sea.

NIM'ROD. 'Bn. *Nirad* = *Nirrad*, a title of the god of fire. Gen. 10.9, 9.

NIM'SHI. 2 Kings 9.2.

NIN'E-VEH. An. *Nini*, *Ninnu*, T.A. *Ninā*, *Ninū*; ru. *Nelo*, *Ninnu* and *Kangulch*, opposite Mosul. Gen. 10.11.

NI'S ROCH. Prob. corrupt form of Nasuk, i.e. the An. god *Nasak*. 2 Kings 19.37. 'So Halczy.

NO, only i.e. the Egyptian Thebes. = *No*, Anom. Nakh. 3.8. An. *Nu*; (Gk. *Diospolis*.) Jer. 46.25.

NO-AD'IAH, the Lord meeteth. Neh. 6.14.

NO'AH, rest. Gen. 5.29.

NO'AH, wandering. Num. 26.33.

NOB, high place. 1 Sam. 21.1.

NO'BAH, a barking. Num. 32.42.

NOD, sounds like 'wandering'. Old Sn. town *A-don*, An. *Nādu* (water-skin). Gen. 4.16. Hummel.

NO DAB. 1 Chron. 5.19.

NO'E, same as Noan. Matt. 21.37.

NO'GAH, sunshine. 1 Chron. 3.7.

NO'HAH, rest. 1 Chron. 8.2.

NON, the same as Nun. 1 Chron. 7.27.

NOPH, i.e. Memphis. Isa. 10.13.

NO'PHAH. Num. 21.30.

NUMENIUS = Heb. *Nodesh*. 1 Macc. 12.16.

NUN, fish. Ex. 23.11.

NYM'PHAS, short for *Nympholorus*. Col. 4.15.

O-BA-DI'AH, worshipper of Jah. 1 Kings 18.3.

O'BAL, stout. Cf. Arabian tribe *Abul*. Gen. 10.28.

O'BED, a worshipper of the Lord. Ruth 1.17.

O'BED-E'DOM, worshipper of the god; Edom. 2 Sam. 6.10.

O'BIL, camel-driver. 1 Chron. 27.30.

O'BOTH, water-skins. Num. 21.10.

O'C'AN, disturbed. Num. 1.13.

O'DED, Jah sets up again. 2 Chron. 28.9.

ODONAR'KES. R.V. *Odomeira*. 1 Macc. 9.60.

OG. Num. 21.33.

O'HAD, united. See *Ehi*. Gen. 46.10.

O'HEL, sacred tent. 1 Chron. 3.20. (*Occurs in Phn. and Sabaean names.*)

O'LIVES, Mount of. Zech. 14.4.

O'LI-VET. 2 Sam. 15.30.

OLYM'PAS (= *Olympodorus*). Rom. 16.15.

O'MAR, eloquent. Gen. 36.41.

O'MRI. Micah 6.16. Perhaps related to Ar. *Mar*, and Heb. *Amram*.

ON, obeisk i.e. Heliopolis. Ez. *An. Anan*; An. *Uan*. Cult'd *Deities*. Jer. 43.12. Gen. 41.45.

O'NAM, strong. Gen. 36.23.

O'NAX, strong. Gen. 38.1.

O'NE-SI-MUS. Col. 1.9.

O'NE-SIPH'ORUS. 2 Tim. 1.16.

ONIA'RES-CORRUPT. See R.V. 1 Macc. 12.19.

O'NO. Kfr. 'And. N.W. of Lydda. 1 Chron. 8.12.

O'PIEL, a hill. 2 Chron. 27.3.

O'PHIR. Prob. on E. coast of Arabia, as reference implies. According to Glaser, opposite coast of Elam was anciently called *Apr*. Others think of African side of Red Sea, *S. Jala*, or *Somali* land; others, of *Abhira* at mouth of Indus. Gen. 10.29.

OPH NI. Josh. 18.24.

OPH'RAH, fawn. Judg. 6.11.

O'REB, raven. Judg. 7.25.

O'REN, pine-tree. 1 Chron. 3.25.

O-R'ON, a constellation. Job 9.9.

OR'NAN. 1 Chron. 21.15.

OR'PAH, back i.e. departure. Ruth 1.4.

ORTHOSTIAS. 1 Macc. 15.37.

O'SEE, or O-SEE. See *Ho ea*. Rom. 9.25.

O'SHEA. See *Hohea*. Num. 13.8.

OTH'NI, furnace of Jah. See *Othail*. 1 Chron. 26.7.

OTH'NI-EL, oven (or furnace) of God. Josh. 15.17. Cf. An. *utann*, oven; from Sn. *UDUN*. Or perhaps Ar. *'atna*, stifling heat. Final *n* and *a* are sometimes interchanged. See Gen. 15.17.

O'ZEM. 1 Chron. 2.15.

O-ZI'AS. See *Uziath*. Matt. 1.8.

OZ'NI, ear of the Lord. Num. 26.16.

P'A-A-RAL. Variant of *Nuara*. 2 Sam. 23.35.

PAD'AN-A-RAM, cultivated district of Aram. Cf. *field* of Aram, Hos. 12.12. Lagarde compared *Paddana*, a village near Harran. Perhaps the *Paddana* (the An. *mserr*). Gen. 25.21.

PA'DON, deliverance. Ezra 2.4.

PA-GI'EL, whom God has. Num. 1.13.

PA'HATH-MOAB, jasha of Moab. Exod. 2.6.

PA'I. See *Pai*. 1 Chron. 1.50.

PA'LAL, judge. Neh. 3.25.

PAL-ES-TI'NA, not the whole of Palestine, but the land of the Philistines. Eg. *Peresta*; An. *Pilista*, *Palastum*. Exod. 15.14.

PAL'LU, distinguished. Exod. 6.11.

PAL'TI, the Lord is deliverance. Num. 13.9.

PAL'TI-EL, God is deliverance. Num. 34.26.

PAL'TITE, man of Pelet. 2 Sam. 23.26.

PAM-PHYLIA. Acts 2.10.

PAPHOS. Acts 13.6.

PA'RAH, heifer. Ru. *Firah* in *Wady Farah*. Josh. 18.25.

PA'RX, perhaps, cave-district. Cf. *Farax*, *Farrin*, Arab. tribal names in Sinaitic inscriptions. Gen. 21.21.

PAR'BAR (not a proper name; see *Vatican Bible*). 1 Chron. 26.18.

PAR-MASH'TA. Est. 9.9.

PAR'ME-NAS. Acts 6.5.

PAR'NACH, splendid = Persian *Phar-naces*. Num. 34.25.

PA'ROSH, flea. An. *Parshu'a*. Ezra 2.3.

PAR-SHAN-DA'THA. Est. 9.7.

PAR'THIANS. Acts 2.9.

PA-RU'AH. 1 Kings 1.17.

PAR-YATIM. Perhaps *Farra*, a place in Yemen, with ancient gold-workings. *Synonym*. 2 Chron. 3.6.

PA'SACH. 1 Chron. 7.35.

PAS-DAM-MIM. 1 Chron. 11.13. *Eph. salammim*.

PA'SE-AH, lame. 1 Chron. 4.12.

PAN'HUR. An. ironical derivation from *yahud*, fear, and *sahar*, to surround, is suggested in c. 3. See *Major-missabab*. Jer. 20.1.

PA'TA-RA. Acts 21.1.

PAT'ROS. Eg. *phoros*, the South land; An. *Patturis*; name for Upper Egypt. Isa. 11.11.

PATHRU SIM, men of Patlros. Gen. 10.14.

PAT'MOS. Rev. 1.9.

PAT'RO-BAS. Rom. 16.14.

PA'U, a cleft. (G. *Procr.*) Gen. 36.50.

PAUL. Acts 13.9.

PE-DAH'EL, God hath delivered. Num. 34.28.

PE-DAH'ZUR, the rock (i.e. God) hath delivered. Num. 1.10.

PE-DA'IAH, Jah hath delivered. 2 Ki. 23.36.

PE'KAH, opened; or short for *Pe-kahiah*. An. *Peqaha*. 2 Kings 15.25.

PE-KAH'IAH, the Lord hath opened the eyes. 2 Kings 15.22.

PE'KOD. A Bn. people, the *Puqadu* of the inscriptions. Jer. 50.21.

PE-LA'IAH, the Lord hath done wonderfully. 1 Chron. 3.21.

PE-LAL'IAH, the Lord hath judged. Neh. 11.12.

PE-LAT'IAH, the Lord hath delivered. 1 Chron. 3.21.

PE'LEG, division, of stream. Gen. 10.25.

PE'LET, deliverance. 1 Chron. 2.47.

PE'LETH, swiftness. Num. 16.1.

PE'LETH-ITES. Prob. a name of Philistines. 2 Sam. 8.18.

PE-I-O'NITE. Error for *Paltite*, q.v. 1 Chron. 11.27.

PE-NI'EL, face of God. Gen. 32.30.

PEN-NIN NAH, coral. 1 Sam. 1.2.

PENTECOST, fiftieth day. Acts 2.1.

PEN-U'EL. Eg. *Penu'ara*. See *Penel*. Gen. 32.31.

PE'OR, cham. Num. 23.28.

PERA'ZIM, Mount, breaches. Isa. 28.21.

PER'ESH. 1 Chron. 7.16.

PER'EZ. 1 Chron. 27.3.

PE'REZ-UZ'ZA. 1 Chron. 13.14. } Branch of } Uzza or } Uzab.

PE'REZ-UZ'ZAH. 2 Sam. 6.8. }

PER'GA. Acts 13.13.

PER'GA-MOS, citadel. Rev. 2.12.

PER'UDA, corn. Neh. 7.57.

PER'IZ'ZITES, those who dwell in walled villages. Gen. 15.20.

PERSEUS. 1 Macc. 8.5.

PER'SIA, Heb. *Pars*, O.P. *Parsa* made to *Pars*, or *Fars*. 2 Chron. 36.20.

PER'SIS. Rom. 16.12.

PER'UDA. Ezra 2.55. Same as *Perida*.

PE'TER, a rock. Matt. 1.18.

PETHAH'IAH, the Lord hath opened. 1 Chron. 24.16.

PETHOR. An. *Pethu*. Num. 22.5.

PETHU'EL. Perhaps error for *Methuel*, man of God. Joel 1.1. Versions: *Bethuel*.

PE-UL'THAI, the Lord's recompence. 1 Chron. 26.5.

PHA LEC. See *Phlg*. Luke 3.35.

PHAL'LU. See *Pallu*. Gen. 16.9.

PHAI'TI. See *Palti*. 1 Sam. 23.44.

PHAL'TI-EL, God is deliverance. 2 Sam. 3.15.

PHA-NU'EL. See *Penel*. Luke 2.36.

PHAR'AOH, Eg. *per-ao*, Great House, 'The Court'. An. *Pira*. Gen. 12.15.

PHAR'ATHONI, i.e. *Prathomti*. 1 Macc. 9.50.

PHAR'ES. See *Perez*. Matt. 1.3.

PHAR'EZ. Heb. *Perez*, q.v. Gen. 38.29.

PHAR'ONH. Ezras. 3. Same as *Pharash*.

PHAR'PAR, swirling. 2 Kings 12.

PHAR ZITES, of the family of Perez. Num. 26.20.

PHASE'AH. Neh. 7.51. Same as *Pasach*.

PHASE'LIS. 1 Macc. 15.25.

[illegible]

PU NOS, or PINOS New *KaPat*
Locan Num 33 42
 PUR, lot Est 3 7
 PURIM, lots. Est 9 26
 PUT See *Puot* 1 Clrol. 1 8
 PU-TIE-OLI Acts 28 13
 PU-TIEL, belonging to God to gift
 of El same-Lygnith. Exod 6 25

() PARTUS R. 11. 16 23

RAA-MAH Name occurs in Sabeen
 R. The *Rom. intag* of
 Sij. vol. 10, 7
RAAM-JAH, thunder of Jah Neh 7.
 7. *Ref. ch*

RABBI—See *Rabbonim*. Ex 111.
 RABBIAN 2 Sam 111:1 Gr. = *city*.
 RABBIATH Deut 34:11 N. = *learned*.
 RABBITH great town. Josh. 19:20.
 RABMAG, chief of the magicians, or
 learned men. Jer. 29:3.
 RABSAIRS, chief of the churches.
 2 Kings 18:17.
 RABSHAKEH, chief of the 2 Kings

RACHAB. See *h*. *ba'*. *Ma*. . . .
RACHAB. *h*. *ba'*. *Ma*. . . .

RAQUEL, age 60, 5'0", 105 lb.

RADDAI, Jahscholuth 10, von 9-11
RADDAI, See Page Index 22

RA-GUIDE. See *Revelation*. Numbers 10-11

RA'HALE, nitrogenous fatty so. As
anhydride of lysol. Balm of guaiac.

denoted a vertical sea moisture; see Figure 13.6.13. The salinity is 74.0.

RA HAB (author, Rachab *perhaps*).

PAHAM would have been a *Peribolus*.

1. KNO_3 100 g, NaNO_3 100 g, HNO_3 100 g, H_2O 100 g, H_2 100 g, O_2 100 g, CO_2 100 g, CH_4 100 g, C_2H_6 100 g, C_3H_8 100 g, C_4H_{10} 100 g, C_5H_{12} 100 g, C_6H_{14} 100 g, C_7H_{16} 100 g, C_8H_{18} 100 g, C_9H_{20} 100 g, $\text{C}_{10}\text{H}_{22}$ 100 g, $\text{C}_{11}\text{H}_{24}$ 100 g, $\text{C}_{12}\text{H}_{26}$ 100 g, $\text{C}_{13}\text{H}_{28}$ 100 g, $\text{C}_{14}\text{H}_{30}$ 100 g, $\text{C}_{15}\text{H}_{32}$ 100 g, $\text{C}_{16}\text{H}_{34}$ 100 g, $\text{C}_{17}\text{H}_{36}$ 100 g, $\text{C}_{18}\text{H}_{38}$ 100 g, $\text{C}_{19}\text{H}_{40}$ 100 g, $\text{C}_{20}\text{H}_{42}$ 100 g, $\text{C}_{21}\text{H}_{44}$ 100 g, $\text{C}_{22}\text{H}_{46}$ 100 g, $\text{C}_{23}\text{H}_{48}$ 100 g, $\text{C}_{24}\text{H}_{50}$ 100 g, $\text{C}_{25}\text{H}_{52}$ 100 g, $\text{C}_{26}\text{H}_{54}$ 100 g, $\text{C}_{27}\text{H}_{56}$ 100 g, $\text{C}_{28}\text{H}_{58}$ 100 g, $\text{C}_{29}\text{H}_{60}$ 100 g, $\text{C}_{30}\text{H}_{62}$ 100 g, $\text{C}_{31}\text{H}_{64}$ 100 g, $\text{C}_{32}\text{H}_{66}$ 100 g, $\text{C}_{33}\text{H}_{68}$ 100 g, $\text{C}_{34}\text{H}_{70}$ 100 g, $\text{C}_{35}\text{H}_{72}$ 100 g, $\text{C}_{36}\text{H}_{74}$ 100 g, $\text{C}_{37}\text{H}_{76}$ 100 g, $\text{C}_{38}\text{H}_{78}$ 100 g, $\text{C}_{39}\text{H}_{80}$ 100 g, $\text{C}_{40}\text{H}_{82}$ 100 g, $\text{C}_{41}\text{H}_{84}$ 100 g, $\text{C}_{42}\text{H}_{86}$ 100 g, $\text{C}_{43}\text{H}_{88}$ 100 g, $\text{C}_{44}\text{H}_{90}$ 100 g, $\text{C}_{45}\text{H}_{92}$ 100 g, $\text{C}_{46}\text{H}_{94}$ 100 g, $\text{C}_{47}\text{H}_{96}$ 100 g, $\text{C}_{48}\text{H}_{98}$ 100 g, $\text{C}_{49}\text{H}_{100}$ 100 g, $\text{C}_{50}\text{H}_{102}$ 100 g, $\text{C}_{51}\text{H}_{104}$ 100 g, $\text{C}_{52}\text{H}_{106}$ 100 g, $\text{C}_{53}\text{H}_{108}$ 100 g, $\text{C}_{54}\text{H}_{110}$ 100 g, $\text{C}_{55}\text{H}_{112}$ 100 g, $\text{C}_{56}\text{H}_{114}$ 100 g, $\text{C}_{57}\text{H}_{116}$ 100 g, $\text{C}_{58}\text{H}_{118}$ 100 g, $\text{C}_{59}\text{H}_{120}$ 100 g, $\text{C}_{60}\text{H}_{122}$ 100 g, $\text{C}_{61}\text{H}_{124}$ 100 g, $\text{C}_{62}\text{H}_{126}$ 100 g, $\text{C}_{63}\text{H}_{128}$ 100 g, $\text{C}_{64}\text{H}_{130}$ 100 g, $\text{C}_{65}\text{H}_{132}$ 100 g, $\text{C}_{66}\text{H}_{134}$ 100 g, $\text{C}_{67}\text{H}_{136}$ 100 g, $\text{C}_{68}\text{H}_{138}$ 100 g, $\text{C}_{69}\text{H}_{140}$ 100 g, $\text{C}_{70}\text{H}_{142}$ 100 g, $\text{C}_{71}\text{H}_{144}$ 100 g, $\text{C}_{72}\text{H}_{146}$ 100 g, $\text{C}_{73}\text{H}_{148}$ 100 g, $\text{C}_{74}\text{H}_{150}$ 100 g, $\text{C}_{75}\text{H}_{152}$ 100 g, $\text{C}_{76}\text{H}_{154}$ 100 g, $\text{C}_{77}\text{H}_{156}$ 100 g, $\text{C}_{78}\text{H}_{158}$ 100 g, $\text{C}_{79}\text{H}_{160}$ 100 g, $\text{C}_{80}\text{H}_{162}$ 100 g, $\text{C}_{81}\text{H}_{164}$ 100 g, $\text{C}_{82}\text{H}_{166}$ 100 g, $\text{C}_{83}\text{H}_{168}$ 100 g, $\text{C}_{84}\text{H}_{170}$ 100 g, $\text{C}_{85}\text{H}_{172}$ 100 g, $\text{C}_{86}\text{H}_{174}$ 100 g, $\text{C}_{87}\text{H}_{176}$ 100 g, $\text{C}_{88}\text{H}_{178}$ 100 g, $\text{C}_{89}\text{H}_{180}$ 100 g, $\text{C}_{90}\text{H}_{182}$ 100 g, $\text{C}_{91}\text{H}_{184}$ 100 g, $\text{C}_{92}\text{H}_{186}$ 100 g, $\text{C}_{93}\text{H}_{188}$ 100 g, $\text{C}_{94}\text{H}_{190}$ 100 g, $\text{C}_{95}\text{H}_{192}$ 100 g, $\text{C}_{96}\text{H}_{194}$ 100 g, $\text{C}_{97}\text{H}_{196}$ 100 g, $\text{C}_{98}\text{H}_{198}$ 100 g, $\text{C}_{99}\text{H}_{200}$ 100 g, $\text{C}_{100}\text{H}_{202}$ 100 g, $\text{C}_{101}\text{H}_{204}$ 100 g, $\text{C}_{102}\text{H}_{206}$ 100 g, $\text{C}_{103}\text{H}_{208}$ 100 g, $\text{C}_{104}\text{H}_{210}$ 100 g, $\text{C}_{105}\text{H}_{212}$ 100 g, $\text{C}_{106}\text{H}_{214}$ 100 g, $\text{C}_{107}\text{H}_{216}$ 100 g, $\text{C}_{108}\text{H}_{218}$ 100 g, $\text{C}_{109}\text{H}_{220}$ 100 g, $\text{C}_{110}\text{H}_{222}$ 100 g, $\text{C}_{111}\text{H}_{224}$ 100 g, $\text{C}_{112}\text{H}_{226}$ 100 g, $\text{C}_{113}\text{H}_{228}$ 100 g, $\text{C}_{114}\text{H}_{230}$ 100 g, $\text{C}_{115}\text{H}_{232}$ 100 g, $\text{C}_{116}\text{H}_{234}$ 100 g, $\text{C}_{117}\text{H}_{236}$ 100 g, $\text{C}_{118}\text{H}_{238}$ 100 g, $\text{C}_{119}\text{H}_{240}$ 100 g, $\text{C}_{120}\text{H}_{242}$ 100 g, $\text{C}_{121}\text{H}_{244}$ 100 g, $\text{C}_{122}\text{H}_{246}$ 100 g, $\text{C}_{123}\text{H}_{248}$ 100 g, $\text{C}_{124}\text{H}_{250}$ 100 g, $\text{C}_{125}\text{H}_{252}$ 100 g, $\text{C}_{126}\text{H}_{254}$ 100 g, $\text{C}_{127}\text{H}_{256}$ 100 g, $\text{C}_{128}\text{H}_{258}$ 100 g, $\text{C}_{129}\text{H}_{260}$ 100 g, $\text{C}_{130}\text{H}_{262}$ 100 g, $\text{C}_{131}\text{H}_{264}$ 100 g, $\text{C}_{132}\text{H}_{266}$ 100 g, $\text{C}_{133}\text{H}_{268}$ 100 g, $\text{C}_{134}\text{H}_{270}$ 100 g, $\text{C}_{135}\text{H}_{272}$ 100 g, $\text{C}_{136}\text{H}_{274}$ 100 g, $\text{C}_{137}\text{H}_{276}$ 100 g, $\text{C}_{138}\text{H}_{278}$ 100 g, $\text{C}_{139}\text{H}_{280}$ 100 g, $\text{C}_{140}\text{H}_{282}$ 100 g, $\text{C}_{141}\text{H}_{284}$ 100 g, $\text{C}_{142}\text{H}_{286}$ 100 g, $\text{C}_{143}\text{H}_{288}$ 100 g, $\text{C}_{144}\text{H}_{290}$ 100 g, $\text{C}_{145}\text{H}_{292}$ 100 g, $\text{C}_{146}\text{H}_{294}$ 100 g, $\text{C}_{147}\text{H}_{296}$ 100 g, $\text{C}_{148}\text{H}_{298}$ 100 g, $\text{C}_{149}\text{H}_{300}$ 100 g, $\text{C}_{150}\text{H}_{302}$ 100 g, $\text{C}_{151}\text{H}_{304}$ 100 g, $\text{C}_{152}\text{H}_{306}$ 100 g, $\text{C}_{153}\text{H}_{308}$ 10

RAHEL, same as Rachel. For 31-15.
RAKEM, part, columned. 10, Jan. 7, 16.

RAK KATH \rightarrow shore = *I berias*,
 (shallow, low tide)

RAK KON a shore district. *Tell* 62-

RAM, tell. But, 4, 19.

RAM, tall Ref. 1 19
RA MA Matt 2 18

RA MAH	Josh 18:25	Height
RA MAH	Josh 18:25	Height

RA-MA-TILA IM, the rights to

the two powers of the town of
Ranch, Cal. May 11, 1891. New York.

Rem. N of $F = d$

RA-MA-THA IM-ZO PHIM, Raman-
thum of the Zophates. 1 Sam. 17.

RAMATHIEM = *Ramathione*, 1 Macc

RAMA-THITE, man of Ramah. 1 Chr

BAMATH-LEHL 10.318 of 1410

Judge 15-17

RA MATIL-MIZ PEH, height f Miz
 10th June 13 20

RAMFISHES in *Fig. 1* *Trachurus*, child
of 14 cm, in *Fig. 2* 17-18

RAM'IAH, the Lord is exalted. Ezra

RAMOTH, lefty placers. 1 Cl reg. 6. 53

RAMOTH-GILEAD, heights of Gilead.

RA P H A, a giant. 1 Chron. 2:2

RAYPHON = Ray Lana in Decapolis.

| RA PHU head | Num | 129 |

RE-A 1A 1 Chron 5:5 The Lord

RE BA Num 31 8

REBECCA the Gr. form of *R. Lohak*
Jan. 9, 1911

RE-BIRK AH August 2, 1961, 22-23

RE CHAB, Louis-marie. 28 dec 192

RE-CHA-BITTS, descendants of Re-
cach Jer 35 2
RE-CHAH 1 Chron 4 12
RED SEA Heb *Yam Suf*, sea of sedge
or weeds
RE-E-LIA IAH, mending caused by
the Lord Ezra 2
RE-GEM, friend of God 1 Chron 2 47
RE-GEM-ME LECH, friend of the king
of God Zech 7 2
RE-HAB IAH, the Lord enlarge
1 Chron 23 17
RE-HOB, broad space 2 Sam 8 3
RE-HOB-O-AM, the kn-man (God)
enlarge 1 Kings 11 31
RE-HO BOTH, broad spaces *Habb
Ru-bah* S.W. of Beersheba
26 2
RE-HUM, compassion Ezra 4 3
REI the Lord is a friend 1 Kings 1 8
RE-KEM = *Rakem* Num. 31 8
RE-MAL IAH, Jah wove Isa 7 1
RE-METH, height Josh 19 21
REM-MON See *Ramon*, Josh 19 7
REM-MON-METH OAR, *Ramon* that
is a hill See *Armonum Rabb* Josh
23 14
RIM-PHAN, *wey*, *wey* of the He-
brew translation of the Greek Ver-
sion Act 27 43 North on
RE-PHA EL, God hath healed 1 Chr
26 7
RE-PHAH, 1 Chron 4 25
RE-PHA IAH, the Lord hath healed
1 Chron 3 21
RE-PHA IM, *ants* Gen 11 3
RUPH-EDIM, spread out upon of
camping 1 Cor 11 1
RI-SAN, fountain head from An *resh
can* = one of the fountains of X *resh*
Gen 10 12
RI-SH-PLIM, place name of Plm god
1 Cor 7 25
RI-SA See *Sa* *Rabb*, Gen 4 18
REU-BEN, sounds like 'beloved a
son' Gen 29 32 *Liam* *Leah*,
from *Am* = *He* = *Am* *Savine Rabb*
= *Am* = *He* = *Am* = *Rabb* is
an old *Leah* name
REU-LLA, land or pasture of God
Gen 34 1
REU-MAH, high Gen 22 24
RE-ZEPH *Ar Rosset* Now *Rabb*,
between *Poly* *Ar* and the *Euphrates*
2 Kgs 19 12
RE-ZI-A *Sat* *Leah* 1 Chron 7 39
RE-ZIN, *Ar* *Rabb* an *Rabb* royal
grace 2 Kgs 15 37
RI-ZON prince 1 Kings 11 23
RHE-GLUM Acts 23 13
RHE-SA *Ar* *Rabb*, for *Rabb*, 1 Kings
1 8 Luke 3 27
RHO'DA, Act 12 19
RHO'DES, Act 21 1
RHODUS 1 Mace 15 23
RI-BAI for *Rabb*, the Lord pladeth
the cause 2 Sam 23 29
RIB-LAH No *Rabb* on the *Leah*,
near *Habb*, Jer 39 5
RIM-MON, Thunderer *Aram* *2d*,
son of *Am*, *Rabb* god of an
weather 1 Josh 15 32
RIM-MON-TA-REZ, *Ramon* of *Per*
Num 34 19
RIN-SAH, a ringing cry 1 Chron 4 20
RUPHATH Gen 10 3
RI-SAH, breaking in pieces Num
33 21
RITH MAH, broom bushes Num
33 18
RIZ-PAH hot stone 2 Sam 3 7
ROBOAM Mar 1 7 See *Rabb*,
RO-GE-LIM, fellers 1 Chron 17 27
ROLL GAB 1 Chron 7 3

RO-MAM'TE-ZER, I celebrate God's help. 1 Chron. 25. 4.
 ROME Acts 28. 16.
 ROSH, chief, (also a Phn. name). Gen. 46. 21.
 RU'TUS, Mark 15. 21.
 RU-MAH, pitted. Hos 2. 1.
 RU'MAH, high. Perhaps = *Arumab*, Judg. 9. 41. Now *al-Gyma*, near *Nadab*. 2 Kings 23. 36.
 RUTH, friend. Matt. 1. 5.

SA-BE'ANS, people of Seba. 1-a. 45. 11, or of Sueba. Job 1. 15. Called *Saba* in their own recently collected inscriptions. — An *Saba*? Arab id.
 SAB'TAH, (Perhaps *Sabab*, chief town of *Hadrhamut*.) Gen. 10. 7.
 SAB'TE-CHAH, Perhaps Gk *Samp-dace*, on Arabian shore of Persian Gulf. Gen. 10. 7.

SA'CAR, hire. 1 Chron. 11. 35.
 SA'DOC, See *Zadok*. Matt. 1. 11.
 SA'LA, Luke 3. 35.
 SA'LAH, sprout (?). See *Methuselah*. Gen. 10. 24.
 SAL'A MIS, Acts 13. 5.

SA-LATHI-EL (Hebrew *Shealtiel*), I have asked of God. 1 Chron. 3. 17; Matt. 1. 12.
 SAL'CAH, Nabatean inscriptions. *Salkhad*. Now *Sikhlat*. Josh. 12. 9.
 SAL'CHAH, (the same as *Salech*). Deut. 3. 10.
 SA'LEM, peace (?). See *Jerusalem*. Gen. 14. 18.

SA'LIM, John 3. 23.
 SA'LAI, elevated. Perhaps *Gathai*, *Saltai* represent a single name. Neh. 11. 8.
 SAL'LU, elevation. 1 Chron. 9. 7.
 SALMA, the same as *Salmon*. 1 Chron. 2. 51.

SAL'MON, Cf. *Salumanni*, king of Moab mentioned by Tiglath-pileser. Ruth. 1. 20.
 SAL-MO'NE, Acts 27. 7.
 SA-LOME, See *Shelomith*. Mark 16. 1.
 SA'LU, Num. 25. 14.

SA-MAR'RI-A, Sumer's town; or watch-tower. Heb. *Shimron*; Aram. *Shimron*; An. *Shimron*. Now *Shashtiyeh*. 1 Kings 13. 22.
 SAM'GAR NE'BO, beguacious, O Nebo. Jer. 39. 3.

SAM'LAH, garment. Gen. 35. 36.
 SA MOS, Act. 20. 15.
 SA-MO THRA'CI-A, Acts 16. 11.
 SAMP-SAMES = *Samsun*, on coast of Asia Minor between Sinope and Trapezus. 1 Macc. 15. 23.

SAM'SON, Heb. *Shimshon*, little sun. Judg. 13. 24.
 SAM'U-EL, name of God. Cf. *Shem-Adai*, name of Rimmon. T. A. 1. Sa. 1. 20.
 SAN-BAL'LAT, the Moab god gave me life. = Bn. *Sinballat*. Neh. 2. 10.

SAN-SAN'NAH, palm-branch. Josh. 15. 31.
 SAPH, threshold. 2 Sam. 21. 18.
 SA PHIR, beautiful. *Saudir*, E. of Ass. lms. Mird. 1. 11.

SAP-PHIRA, beautiful, or sapphire. Acts 5. 1.
 SA'RA, Heb. 11. 11. Queen = Bn. *Sarah*. Gen. 17. 15. *Shurrah*.
 SA'RAI, Gen. 11. 29. Perhaps = *Serviah*.

SAR'AMEL, prince of the people of God (not a proper name). See *Tarsum*. *Amor*. Perhaps in *Sarama* was originally in *Jerusalem*, with a variant in *Jeru*, or *nee cersu*. 1 Macc. 11. 28.
 SA'RAPH, Heb. serpent; but perhaps — An. *Shuraph*, the name of Ne-gid in the West Country? i.e. Syria. 1 Chron. 1. 22.

SAR'DIS, Rev. 1. 11.
 SAR'DITES, men of the clan *Sered*. Num. 26. 29.
 SA-REP'TA, See *Zarephath*. Luke 1. 26.

SAR'GON, An. *Sharganna*, mighty. Sargon's inscriptions play on the name, as though it meant *sharra kenu*, righteous or rightful king. Isa. 20. 1.
 SA-RID, survivor. Josh. 19. 10, 12.

SA RON, See *Shitru*. Acts 9. 35.
 SAR'SE-CHIM, Error for *Sa sechup*. Bn. *Sharsakhtu*, the king casts down. Cf. *Nabû-sakhtu*, Nebo casts down. Jer. 39. 3.
 SA RUCH, See *Serug*. Luke 3. 35.

SAT'AN, adversary, accuser. 1 Chron. 21. 1.
 SAUL (Hebrew *Shaul*), asked for. Gen. 36. 37.
 SAV'ARAN, A false reading. See *Tarsum*. *Agor*. 1 Macc. 6. 16. See *Agaran*.

SCE'VA, Acts 19. 11.
 SCYTH'IAN, Col. 3. 11.
 SE BA, People of Meroe = Ethiopia. Jos. Ant. 2. 10. 20. Now *Sennar*. Gen. 10. 7.
 SE'BAT, Bn. *Shobatu*. Zech. 1. 7.

SE-CA'CAH, thicket. Josh. 15. 61.
 SE-CHU, place of watch. G. *Sheph*. 1 Sam. 19. 22.
 SE-CUN'DUS, Acts 20. 4.

SE'GUB, high, safe. 1 Kings 16. 34.
 SE'TR, hairy; or he-goat. Gen. 53. 14. T. A. *Shera* (?).
 SE'TR-ATH, she-goat. Judg. 6. 26.

SE'LA, crag. Isa. 16. 1.
 SE'LA - HAM-MAH'LE-KOTH, the crag of division. 1 Sam. 23. 28.
 SE'LED, leaper. 1 Chron. 2. 39.
 SE-LEU'CI-A, Acts 13. 4.

SEM, i.e. *Shem*. Luke 3. 30.
 SE-MACH'IAH, the Lord upholdeth. 1 Chron. 26. 7.
 SEM-EI, See *Shime*. Luke 3. 26.
 SE-NA'AH, thornthicket (?). Ezra 2. 35.

SEN'E'H, sharp crag (?). 1 Sam. 11. 4.
 SENT'R (the same as *Shemir*). 1 Chron. 5. 23.
 SEN-NA-CHE'RIB, An. *Sin-ah-erba*, Sin (the Assyrian moon-god) gave many brothers. 2 Kings 18. 13.

SEN-U'AH, RV. *Hassenuah*; the hated wife. Neh. 11. 9.
 SE-O RIM, barley. 1 Chron. 24. 5.
 SE'PHAR, Ar. *Zifar*, *Istar*, the ancient capital of the Hittites, in *Hadrhamut*. Gen. 10. 30.

SE-PHAR'AD, Perhaps Sargon's *Shapardat*, in S.W. Media, or the O.P. *Cyrtia*, Smith. Ovid. 20.
 SEPH-AR-VA IM, (Prob. = *Sapharva* of the Bu Chronicle, a Syrian town, and perhaps same as *Saphar*, q.v. 2 Kings 17. 24.)

SER'AH, spreading out, abundant. Gen. 46. 17.
 SE-RA'IAH, Jah fighteth. 2 Sam. 5. 17.
 SE'RED, stylus (?). Gen. 16. 11.
 SER'GI-US PAUL'US, Acts 13. 7.

SE'RON (?). 1 Macc. 3. 13.
 SE'RUG, vine-tendrils (?). Gen. 11. 29. A town still so called, a day's journey N. of Harran.)
 SETH, set, placed. Bn. *Sheti*, a title of Merodach. Gen. 5. 3.

SE'THUR, covered. Num. 13. 13.
 SHA-A-LAB'BIN, Josh. 19. 12. Ex. 13. 18.
 SHA-AL'BIM, Judg. 1. 35.
 SHA-AL-BO'NITE, man of Shalbin. Now *Saltit*. 2 Sam. 23. 32.
 SHA'APH, 1 Chron. 2. 17.

SHA-A-RA'IM, two gates & *eShorukhe*. 1 Chron. 1. 31.
 SHA-ASH-GAZ, Est. 2. 11.
 SHAB'BE'THAI, born on the sabbath. Ezra 10. 15.

SHA'CHIA, Jah hedges in. 1 Chron. 8. 10.
 SHAD DAI, A.V. Almighty. Gen. 17. 1. Prob. Heb. *El shaddai* = Bn. *Shadai* or *shaddai*, God of Mountains.
 SHAD RACH, Prob. alteration of Merodach. Dan. 1. 7.

SHAY'GE, wanderer. 1 Chron. 11. 31.
 SHIA-HA-RA IM, the Tagdaws. 1 Chr. 8. 8.
 SHA-HA-ZI'MAH, heights. Josh. 19. 22.

SHA'LEM, Gen. 33. 18. Hardly a proper name. See *Tarsum*. *Blow*.
 SHA'LIM, region of axes. *Bene-Satim*, near *Mithras*. 1 Sam. 9. 4.
 SHA-LI'SHA, 1 Sam. 9. 4.

SHAL-LE-CHETH, the dwelling. 1 Chr. 26. 16.
 SHAL'LCM, recompense. 2 Kings 15. 10.
 SHAL'LUN (*Shallun*). Neh. 3. 15.

SHAL'MAI, or SAILMAI, K'ri *Saltai*, as Neh. 7. 18. Ezra 2. 16.
 SHAL'MAN, either short for *Shalmaneser*, or, *Saltamann*, king of Moab. See *Saltman*. Hos 10. 14.
 SHAL-MAN-ESER, the god-Shalman. 18 ch. f. An. *Saltmann-ashurilu*. 2 Kings 17. 3.

SHAMMA, God hath heard. 1 Chron. 11. 11.
 SHA-MAR'IAH, the Lord hath kept. 2 Chron. 11. 19.
 SHAM'ED, should be *Shemer*. 1 Chr. 8. 12.

SHAM'ER, See *Shemer*. 1 Chron. 6. 46.
 SHAM'GAR, Judg. 3. 31. Cf. *Samtar-Ara*.
 SHAM'HUTH, The II has *Shomath*. 1 Chron. 27. 8.

SHAM'MIR, thorns from Acacia. Judg. 10. 1. 2. Now *Sumer*.
 SHAM'MA, 1 Chron. 7. 37. See next entry.

SHAM MAH, Gen. 36. 13. } See
 SHAM MAI, 1 Chr. 2. 28. } *Shimrah*.
 SHAM MO'RI, 1 Chr. 1. 27. }

SHAMMU'AI, 2 Sam. 5. 11. } Fame.
 SHAM MU-A, Num. 13. 4. }
 SHAM-SHE-RAI, 1 Chron. 5. 26. Perhaps *Shemsur* the god, *Shem*, is my prince; cf. Old Bn. *Sennath*, *Shem* is my father; or 2. *Shemash*, i.e., whom Jahlet go. An. *shamsar*, of prisoners.

SHA PHAM, 1 Chron. 5. 12.
 SHA'PHAN, bider, i.e. rock-rabbit. 2 Kings 22. 3.
 SHA'PHAT, the Lord judges. Num. 35. 5.

SHA PHER, b. anty. Num. 35. 23.
 SHA'RAI, the Lord sets free. Ezra 10. 40.
 SHA-RA'IM, two gates. Bn. *Sardai*, W. of *Beit-Idab*. Josh. 15. 29.

SHARAR, 2 Sam. 23. 33. *Saror*.
 SHA-RE'ZER, O.N. *zad*, protect the king. 2 Kings 19. 37.
 SHA RON, a plain. Cant. 2. 1; Acts 9. 35. *Larona*, *Nab*.

SHARONITE, man of Sharon. 1 Chr. 27. 29.
 SHA-RUHEN, the sun dwelling place. Also called *Sharon* and *Shilham*; Eg. *Sharban* or *Shakban*. Now *Tell Shurub*, between Gaza and Beer-sheba. Josh. 19. 6.
 SHA'SHAI, Jahled-on (?). Ezra 10. 40.
 SHA'SIAK, 1 Chron. 8. 14.
 SHA'UL, asked for. Gen. 46. 10.
 SHA VEI, plain. Gen. 11. 5, 17.

SHAVATH KIRIA-THAIM, plan of
Jerusalem, Gen. 11.5
SHAV SHA, Corrupt for *Seavah*, q.v.
1 Chron. 18. 16
SHEAL, request, Ezra 10. 20
SHEAL TI LIL I, I have asked of Ge.,
1 Chron. 1. 17
SHE-ARIAH, Jud. re-convert, 1 Chron.
8. 8
SHE-ARJA SHUB, a repentant shall re-
turn, Isa. 7
SHEBA, Gen. 25. 3, Josh. 19. 2
SHEBAH, mouth, Gen. 25. 33
SHEBAM, *See Seavah*, Num. 32. 4
SHE-BARIAH, Neh. 9. 4, Perhaps an
error for *Shek-mah* of Neh. 12. 3
with 12. 11
SHEBARAM, breaches, Josh. 7. 5
SHEBIR, breach, 1 Chron. 2. 18
SHEBA, 1a. 36. 3
SHEBULL, God's captive, 1 Chron.
23. 16
SHECHANIAH, 1 Chron. 21. 11 } The Lord dwelt
SHECHANIAH } near.
1 Chron. 7. 21
SHECHEM, shoulder, i.e. mount an-
ridge, Gen. 35. 18
SHECHEMITES, men of Shechem,
Num. 26. 31
SHE-DEIR, Shaddai's hire, Num.
1. 5
SHEHARIAH, seek, Jah's points,
1 Chron. 8. 26
SHEIAH, request, Gen. 28. 11
SHEIATHITES, of the family of She-
lah, Num. 26. 20
SHE-JEMIAH, Jah repays, Jer. 26.
14
SHELEPH, Arabian tribe *Siddi*, in
Yemen, Gen. 10. 26
SHELESH, Tertius, 1 Chron. 7. 35
SHELOMOTH, 1 Chr. 21. 22 } Pea-
SHELOMI, Num. 31. 27 } rian
SHELOMITH, Lev. 24. 10 } 1a.
SHELU MITH, or perhaps An *Selme*,
Num. 1. 6
SHEM, Gen. 9. 18, *See sem*, 'name',
in Heb. but theymology of the Old
Bn. royal names *Shem*, *Shem* and *Shem-
hah* suggests that it was a divine
title. *See Semel* and *Shemda*
SHEMA, sound, echo, Josh. 15. 26
SHEMAIAH, fame, 1 Chron. 12. 3
SHEMAIAH, the Lord hath heard,
1 Kings 12. 22
SHEMARIAH, the Lord guardeth,
1 Chron. 12. 5
SHEMEFER, the god, Shem is
in, *sh*, one *sh*, Gen. 16. 2
SHEMER, watch, 1 Kings 16. 24
SHEMIDA, 1a. The Name, i.e. Jah,
Num. 26. 32 } *sh* knows, of Shem
SHEMIDAH, 1a. knows,
1 Chron. 7. 12
SHEMIDATHES, of the family of
Shemida, Num. 26. 32
SHEMIRA MOTH, 1a. like 'ex-
alted Name', but perhaps, An
Sh, *u*, *u*, *u*, *u*, *u*, *u*, *u*, *u*, *u*, *u*, *u*,
1a. 18
SHE-MUTH, *See Semel*, Num. 34. 20
SHEN TOOTH, to peak, 1 Sam. 7. 12
SHEN AZAR, In *Seavah*, 'unprotect',
1 Chron. 4. 18
SHENIR, An. *Savira*, Arab. *Sahir*,
Deut. 4. 9
SHEPHAM, Num. 34. 10
SHEPHATH, 1a. 1 Chron.
2. 8 } The Lord
SHEPHATHIAH, 2 Sam. 1. 18 } Judgeth.
4
SHEPHO, 1a. 36. 25 } Burenes-
SHEPHI, 1 Chron. 1. 11 }

- SI-LO'AH. See *Shiloah*. Neh. 3. 15.
 SI-LO'AM. See *Shiloah*. John 9. 7.
 SILVA'NUS. 1 Thess. 1. 1.
 SIMALCU'E, or *Imalcû*. 1 Macc. 11. 39. Josephus: *Malchus*. Probably connected with Ar. *malik*, king.
 SIM'E-ON, famous. Gen. 29. 33.
 SIM'E-ON N'GER. Acts 13. 1.
 SI'MON. See *Simeon*. Matt. 4. 18.
 SIM'RI. Rather *Shimri*, watchful. 1 Chron. 26. 10.
 SIN, clay, mud (Aram. *sey-in*). Pelusium (Gk. *pelos*, mud; Eg. *imt*, mud, a town on the E. borde. of Egypt, situate in the marshes. Ezek. 30. 15. 2. The desert between Elim and *Sinai*, q.v. Exod. 16. 1.
 SI'NA. See *Sinai*. Acts 7. 30.
 SI'NAL, dedicated to the god Sin. Ex. 16. 1.
 SI'NIM, identical in form with *plur.* of *Sinute*, (Not the Chinese; see Lacouperie's *Western Origin of early Chinese Civilization*, p. 207.). Isa. 19. 12.
 SI'NITE, name of a Syrian people. An. *Sinon*; near Lebanon, not far from *Nahr 'Arqa* (see *Arkte*). Gen. 10. 17.
 SI'ON, Mount. Heb. *Syon* different from *Sion* = Zion, a name of Hermon. Perhaps = height. Deut. 4. 48.
 SIPH'MOTH. See *Shiphmote*. 1 Sam. 30. 25.
 SIPP'AI. 1 Chron. 20. 1. *Saph*.
 SI'RAH, the well of. 2 Sam. 3. 26.
 SIR'I-ON, breastplate. Deut. 3. 9.
 SI'SA-MAI, a Phn. god (*Σίσμαος*). 1 Chron. 2. 40.
 SIS'E-RA, child = An. *Sisseru*, *seseru*. Judg. 4. 7.
 SIT'NAH, hostility. Gen. 26. 21.
 SMYR'NA. Rev. 2. 9.
 SO, or SEVE. Either Eg. *Shabaka* Gk. *Sabakon*, *Sevechus*, 1st king of 25th Dynasty the Ethiopic, or a contemporary sub-king in Lower Egypt. Sargon's *Sib'e* must be the same ruler. 2 Kings 17. 1.
 SO'CHO. 1 Chron. 4. 18. } A thicket.
 SO'CHOH. 1 Kings 4. 10. } *Esh-Shuiceh*.
 SO'COH. Josh. 15. 48. } *keh*.
 SO'DI, a favourite of the Lord. Num. 13. 10.
 SOD'OM. Cf. *Jebel 'Ustun*, at S W. end of Dead Sea. Gen. 10. 19.
 SOD'O-MITES. Heb. *qad'shî i.e.* male temple-bariot. Deut. 23. 17.
 SOLO'MON (Heb. *Sh'lomoh*), peaceful. 2 Sam. 5. 11.
 SO'PA-TER. Acts 20. 4.
 SO-PHE'RETH, one who holds the office of a scribe. Neh. 7. 57.
 SO'REK, choice vine. Ru. *Sarik*. Judg. 16. 1.
 SO-SIP'A-TER. Rom. 16. 21.
 SOSTHE-NES. Acts 18. 17.
 SO'TAL. Ezra 2. 53.
 SPAIN. Rom. 15. 24.
 SPARTA. 1 Macc. 11. 16.
 STA'CHYS. Rom. 16. 9.
 STEPH'A-NAS, crown. 1 Cor. 1. 16.
 STEPHEN, the same. Acts 6. 5.
 STOICS, name of a school of Greek philosophers. Acts 17. 18.
 SU'AH. 1 Chron. 7. 36.
 SU'CA-THITES, men of Suchah (unknown place). 1 Chron. 2. 53.
 SUC'COTI, booths. Gen. 33. 17.
 SUC'COTI-BE-NOTH (Hebrew form of name of Assyrian goddess, perhaps, *Zirpant*, wife of Merodach. 2 Kings 17. 30).
 SUK-KI'MS, dwellers in dens (G. the Troglodytes, i.e. Ethiopian cave-dwellers). 2 Chron. 12. 3.
 SU'SA. Est. 11. 3.
 SU-SAN'CHITES, people of Shushan or Susa. Cf. *Shushank*, their god in the local inscriptions. Ezra 1. 9.
 SU-SAN'NA, lily. Luke 3. 3.
 SU'SI, horse-man. Num. 15. 11.
 SY'CHAR, drunken (?). John 4. 5.
 SY'CHEM. See *Shechem*. Acts 7. 16.
 SY-E'NE. Eg. *Sua*; Ar. *Aswân*, Assuan. Ezek. 29. 10.
 SYNTY-CHE. Phil. 1. 2.
 SY'RA-CUSE. Acts 28. 12.
 SYRTA, Aram. Judg. 10. 6.
 SYRO-PHE-NIC-I-AN, Syrian Phœnician as opposed to Libyan Phœnician. Mark 7. 26.
 TA'A-NACH. } Eg. *Ta'anah*, Now
 Josh. 12. 21. } *Ta'anuk*, S. of Me-
 TA'NACH. } gidlo
 Josh. 21. 25. }
 TA'A-NATH-SHI'LOH. Ru. *Ain Tâna*, S.E. of *Nablûs*. Josh. 16. 6.
 TAB-BA'OTH, signet, rings. Ezra 2. 43.
 TAB'BATH, sunken ground. Judg. 7. 22.
 TA'BE-AL. Isa. 7. 6. God is good. Cf. TA'BE-EL. Ezra 4. 7. An. *Tâbo-Bet*.
 TA-BE'RAH, burning. Num. 11. 3.
 TAB'T-THA, gazelle (A word from the popular Aramaic dialect of Palestine). Acts 9. 36.
 TA'BOR. *Gebel Târ*. Josh. 19. 22.
 TAB'RI-MON. Heb. *Tâbrimôn*, Rimmon is good. 1 Kings 15. 18.
 TACH'MO NITE. Bad reading of received text for 'The *Hachmonite*'. 2 Sam. 23. 8.
 TAD'MOR, place of palms, Palmyra. 2 Chron. 8. 4.
 TA'HAN, camp. Num. 26. 35.
 TA'HA-NITES, of the family of Tahan. Num. 26. 35.
 TA-HAP'A-NES. Jer. 2. 16.
 TAH-PAN'HES. Jer. 44. 1. Daphne; Tell ed
 TE-HAPH'NE-HES. Ezek. 1. 1. *Tefneh*.
 30. 18.
 TA'HATH, station. Num. 33. 26.
 TAH-PENES. 1 Kings 11. 19.
 TAH'RE-A, cunning. 1 Chron. 9. 41.
 TAH'TIM-HOD'SHI. Bad reading for 'of the Hittites unto Kadesh, or unto Hermon.' 2 Sam. 24. 6.
 TAL'MAI, one's own brother (or friend). Num. 13. 22.
 TAL'MON, dark, or oppressed. 1 Chron. 9. 17.
 TA'MAH, laughter. Neh. 7. 55.
 TA'MAR, palm. Gen. 38. 6.
 TAM'MUZ, swine. Turkish *domuz* = Bu. *Domuz* = Adonis. Ezek. 8. 11.
 TAN-HU'METH, consolation. Jer. 40. 8.
 TA'PHATH. 1 Kings 4. 11.
 TA'PHON, or *Tephon*. 1 Macc. 3. 50 (= *Beth-tappuch*).
 TAP-PU'AH, citrons. T. *g'rah*. Josh. 12. 17.
 TA'RAH. Rather *Terah*, q.v. Num. 33. 27.
 TAR'A-LAH. Josh. 18. 27.
 TA'REA, cunning. 1 Chron. 5. 35.
 TAR'PEL-ITES, people of Tarpel in Assyria. Ezra 4. 9.
 TAR'SHISH, i.e. Tartessus in Spain. Gen. 10. 1.
 TAR'US. Acts 9. 11.
 TAR'TAK. 2 Kings 17. 31.
 TAR'TAN, commander-in-chief. An. *tartanna*, *tartanna*, &c., prob. of Sum-
 merian origin. Cf. Chinese *Tai-tan*. Isa. 20. 1.
 TAT'NAI, or TATTENAI (Aramean pronunciation of Persian *Sisinnus*). Ezra 5. 3.
 TE'BAH. See *Tibbath*. Gen. 22. 24.
 TE-BAL'IAH, the Lord covereth (?). 1 Chron. 24. 11.
 TE'HIN-NAH, supplication. 1 Chron. 4. 12.
 TEKO'A. 2 Chron. 11. 6. See next.
 TE-KO'AH, pitching of tents. Ru. *Tak'a'a*, S.E. of Bethlehem. 2 Sam. 11. 2.
 TE-KO'ITE, man of Tekoa. Sam. 23. 26.
 TEL-A'BIB, storm-heap, i.e. ruins left by a cyclone = Bu. *til alabû*. Ezek. 3. 15.
 TE'LAH, fracture. 1 Chron. 7. 25.
 TE-LA'IM, young lambs. 1 Sam. 15. 4.
 TEL-AS'SAR, hill of Asshur. (Perhaps, An. *Til-asurri*, in the Hittite country, or N. Syria.) Isa. 37. 12.
 TE'LEM. See *Telaim*. 1 Josh. 15. 24. 2. Ezra 10. 24. (Cf. *Talmun*).
 TEL-HAR'ESHA. See *Tel-hursa*. Neh. 7. 61.
 TEL-HAR'SA, hill of the wood. Ezra 2. 59.
 TEL ME'LAH, hill of salt. Ezra 2. 59.
 TE'MA, a desert. An. *Tema*; Arab. *Tamâ*. Gen. 25. 15.
 TE MAN, the south. Gen. 26. 15.
 TE'MANI, the gentile noun of *Teman*. Gen. 36. 34.
 TE ME-NI 1 Chron. 4. 5.
 TE'RAH, delay (?). Or (f. An. *turâhu*, wild goat. Gen. 11. 21).
 TER'A-PHIM, household-god and gods; like Lat. *Lares* and *Penates*. Akim to *Rephaim*, ghosts, names. Judg. 17. 5.
 TE'RESH, strict (?). Est. 2. 21.
 TER'TI-US. Rom. 16. 22.
 TER TUL'LUS. Acts 24. 1.
 THAD-DE'US, dwelling from Ar. *thad*, breast. Matt. 10. 3.
 THA'HASH, dolphin. Gen. 22. 24. Son of *Nachor*, grandsons.
 THA'MAH, laughter. Ezra 2. 53.
 THA'MAR. See *Tamar*. Matt. 1. 3.
 THAM'NATHA. 1 Macc. 9. 50. See *Timnath-heres*.
 THA RA. See *Terah*. Luke 3. 34.
 THAR SHISH. See *Tarshish*. 1 Kings 10. 22.
 THAS'SI. Peshitta *Tharsi*, guide. 1 Macc. 2. 3.
 THE'BEZ, far-shining. *Tûbâs*, N. of *Nablûs*. Judg. 9. 59.
 THECOE, (the Gk form of *Tekoa*). 1 Macc. 9. 33.
 THE-LAS'AR. See *T. las. ar.* 2 Kings 19. 12.
 THE-OPH'I-LUS, friend of God. Luke 1. 3.
 THES-SA-LO-NI'CA. Acts 17. 1.
 THEU'DAS, short for Theodotus or Theodorus. Acts 5. 36.
 THIM-NA'TIAH. See *Timnath*. Josh. 19. 13.
 THOM'AS, a twin. Matt. 10. 3.
 THREE TAVERNS. Acts 28. 15.
 THY-A TI'RA. Acts 16. 14.
 TIBERIAS. John 6. 1.
 TIBE RI-US. Luke 3. 1.
 TIB HATH. T. *T. Tibhi*. 1 Chron. 18. 4.
 TIB'NI, creature of Jahl. = An. *Tibni*, *Tibni*. 1 Kings 16. 21.
 TID'AL. Bn. *Tudghala*. Gen. 11. 1.
 TIG'LATH-PI-LE'SER, my help is the Son of Es-harra (i.e. the god Nibh) = An. *Tukulti-apil-Esharra*. 2 Kings 16. 10.
 TIK'VAH. 2 Kings 22. 14. Confid-
 TIK'VATH. 2 Chron. 34. 22. dance.

[illegible]

U'CAI, N. a proper name, see *Lazarus* 19:54. Prov. 39:1
 U'EL, Ezra 19:54. Corrupt for *U'EL*.
 U'KAZ, 1 Chron. 4:15, *and*, wrongly.
 U'LAH, An *U'la*, the *U'la*, a river
 of the *Khar* or *Karda*. Dan. 8:2
 U'LAM, strength; or, forecourt. 1 Chr.
 7:17
 U'LAL, yoke. 1 Chron. 7:39.
 UM'IAH, concubine. Josh. 19:20.
 UM'NI, 1 Chron. 15:18
 UPH'AZ, sashes, Opahs. Jer. 10:9.
 UR, city. Old Bab. *Uru*. Now *el-Musayyir*,
 on the right bank of Euphrate.
 S. of Babel. Gen. 11:28.
 UR BANE, *prince* or *Urban*. Rom.
 16:9
 U'RI, the Lord is light. Exod. 31:2.
 U'RIAH, 2 Sam. 11:3. The Lord
 U'RIAH, Matt. 1:6. is light.
 U'RIJAH, 2 Kings 16:10. is light.
 U'RIEL, God is light. 2 Chron. 13:2.
 U'RIAM and THUMMIM, balm and
 balm ointment. Deut. 33:8.
 U'RIAL, 1 Chron. 9:4. *U'riah*.
 UZ, Arabian, people in Trachitis
 and at Damascus. *U'zi*. *U'zi*.
 1 K. 10:2. Am. 1:6. Gen. 10:2.
 UZAI, Neh. 3:25. *U'zi*.
 UZAI, Arab. *U'zi*. Old name of
 Sam's capital at Yezon. Gen. 10:27.
 UZ ZAH, 2 Sam. 6:3. Strength.
 UZ ZAH, 1 Chron. 13:7. Strength.
 UZZEN-SHIL, RAYON or summit of
 Sion. 1 Chron. 7:21.
 UZZAZ, the Lord is strength. 1 Chron.
 6:3.
 UZZIAH, 2 Kings 15:13. The Lord.
 UZZIA, 1 Chron. 11:44. Obedience.
 UZZIEL, God is strength. Ex. 6:18.
 UZZIEL, ELIEL, of the family of Uzziel.
 1 Chron. 26:13.
 VAAJEZATHA, 1 K. 9:9.
 VAAZIAH, Ezra 10:56. Pers. *U'zi*.
 VASHNI, N. a proper name, see
Lazarus 19:54. 1 Chron. 6:18.
 VASHI, 11. Atossa, wife of Xerxes,
 with whom others compare *Hadassah*.
 1 K. 1:19.
 VOPHSI, Num. 13:14. Perhaps an
 accident of transcription. *U'ziah*.
 VAA-VANIM, read *Vaanunim*, Gk.
 version. Juc. 2:11.
 VAA-VAN, rich in flocks. 2 Sam. 11:
 33.
 VAA-VAN NIM, migration. Josh. 19:
 33.
 VAA-VAN, disturbed. Gen. 36:27.
 VABAD, the Lord hath bestowed.
 1 Chron. 2:25, 37.
 VABADEANS, 1 Mac. 12:51. New
Zebad, village 15 m. N.W. of Damascus.
 VABBAI, Ezra 10:28. A Pahlavi
 and Nab. name.
 VAB BUD, bestower. Ezra. 14:
 1.
 VABDI, the Lord is bestower.
 Josh. 7:1.
 VAB DE-LE, G. is a bestower. 1 Chr.
 27:2.
 VAB BUD, bestower. 1 K. 2:4. *U'zi*.
 VABU-LON, see *Zabulon*.
 VACAI, Ezra 2:9. *U'zi*.
 VACHEUS, Luke 19:59. *U'zi*.
 VACHUR, 1 Chron. 4:26. *U'zi*.
 VACHUR, Num. 13:4. *U'zi*.

ZACH-AR-IAH 2 Kings 11. 20 } Jah remembers.
ZACHARIAS Luke 1. 5. }

ZA CHER, renown. 1 Chron. 5. 31.
ZA DOK, just 2 Sam. 8. 17.
ZA'HAM, fat, rank. 2 Chron. 11. 19.
ZA'IR, little. 2 Kings 8. 21.
ZA'LAB, caper-plant. Neh. 4. 30.
ZAL MON 2 Sam. 23. 28. } Shady
ZAL MONAH Num. 33. 41. }

ZAL-MUN'NA. Judg. 8. 5.
ZAM BRI the same as Zimra. 1 Macc. 2. 26.
ZAM-ZUM MIM, barbarians (= Zuzum. Deut. 2. 20.
ZA-NOAH, stinking Zānū', E. of Jerich. Josh. 15. 34.
ZAPH NATH - PA - A - NEAH (= Paphnuth, who gives the food of life. 1 Macc. 6. 11. 15.
ZA PHON, north. Josh. 13. 27.
ZA RA, Matt. 1. 3. } Sun rising.
ZA RAH Gal. 4. 8. 30. }

ZA'REAH Neh. 11. 20. See Zorah
ZA REATHITES 1 Chron. 2. 53
ZA RED, luxuriant growth. Num. 21. 12.
ZAR E-PHATH, seedling-garden. Am. 8. 11. } New Saron. 1 Kings 17. 9.
ZA RE-TAN Josh. 3. 16.
ZAR PA NAIL, 1 Kings 1. 12. } See
ZARTHAN, 1 Kings 7. 16. } Zedekiah
ZARETH-SHAHAR, splendour. 1 Chron. 18. 16. } S. of Zorah. Matt. 1. 1. }
ZAR. Neh. 13. 19.
ZAR HATH, men of the family of Zerah. Neh. 26. 15.
ZATTHU the same as Zattu. Neh. 10. 14.
ZATTU Ezra 2. 8.
ZAVAN. See Zavan. 1 Chron. 1. 12.
ZAZA 1 Chron. 2. 73.
ZE BAD HATH, the Lord has bestowed. 1 Chron. 5. 15.
ZE BAIL, surmise. Judg. 8. 5.
ZE-BALIM, gazels. Ezra 2. 57.
ZEB E DEL. See Zebadiah. Matt. 1. 21.
ZE BI HAI bought. Ezra 10. 43.
ZE-BOI IM. Gen. 14. 2. } Gazels, or
ZE-BOI IM Gen. 10. 19. } hyenas.
ZE-BUL DAH, bestowed. 2 Kings 23. 36.
ZE-BUL G. d's daughter? (Perhaps stolen from Baal-zabul. Judg. 9. 28.
ZE-BU LO-NITE, man of Zebulun. Judg. 12. 11.
ZE-BU LUN suggests 'dwelling with'. Gen. 30. 20.
ZECH-AR-IAH. See Zachariah
ZE'DAD, side, neighbour? } Gadad. Num. 31. 8.
ZE-E-KIAH, mention-ness of Jah 1 Kings 22. 11.
ZE'EB, wolf. Judg. 7. 25.
ZE'LAH, rb. T.A. Zilā'ā. 2 Sam. 21. 14.
ZE LEK, b.sure. 1 Chron. 11. 39.
ZE-LO PHIL-HAD, shadow of the Fear. 1 Chron. 28. 33.
ZE-LO TES, jealous, or zealous. Luke 6. 15.
ZIL ZAH, he d-shade. 1 Sam. 10. 2.
ZE-MA-RA'IM Es-Sumerā, E. of Bethel. Josh. 18. 22.
ZE-MARITE Pe. a. b. c. f. Sumerā. T.A. Sumer; An Sum rāa, Eg Sumer, Now Sumer, N. of Tripoli. Gen. 10. 18.
ZE-MI RA, song 1 Chron. 7. 8.
ZE-NAN. See Zaanen. Josh. 15. 57.
ZE-NAN = Zedonius, given by Zeus. Tit. 3. 13.

* *The H. Int. A. V. u. t. I. m. u. s. K. o. d. u. s. i. l. k. i. n. u. s. m. E. n. g. l. i. s. h. & S. p. a. n. i. s. h. L. i. b. r. a. r. y.*

- ZEPH-A-NI'AH, the Lord hideth. 2 Kings 25. 18.
 ZEPHATH. Judg. 1. 17. } Watch-
 ZEPHO. Gen. 36. 11. } tower.
 ZEPHATHAH 2 Chron. 14. 10. (Text corrupt.)
 ZEPHI (the same as Zepho). 1 Chron. 1. 36.
 ZEPHON shortened from Baal-zephon. Num. 26. 15.
 ZEPHONITES, men of Zephon. Num. 26. 15.
 ZER, narrow. Josh. 19. 35.
 ZE'RAH See Zorah.
 ZE-RAH'IAH, the Lord appeareth. 1 Chron. 6. 6.
 ZE'RED. See Zered. Deut. 2. 13.
 ZE-RE'DAH, cooling. *Qirn Şartabeh*. 1 Kings 11. 26.
 ZE-RE-DA'THAH, to Zeredah. 2 Chr. 4. 17.
 ZE-RE'RATH, read Zeredah. Judg. 7. 22.
 ZE'RESH. Est. 5. 10.
 ZE'RETH, splendour (?). 1 Chron. 4. 7.
 ZE'RI. See Zeri. 1 Chron. 25. 3.
 ZE'ROR, bundle; small stone. 1 Sam. 9. 1.
 ZE-RU'AH, leprous. 1 Kings 11. 26.
 ZE-RUB'BA-BEL, sown at Babylon. 1 Chron. 3. 19. Br. *Zer-Babli*.
 ZE-RUTAH, balm or, creature (?), of Jah. 2 Sam. 2. 18.
 ZE'THAN, rich in olives. 1 Chron. 7. 10.
 ZE'THAR. Est. 1. 10.
 ZIA, movement; terror. 1 Chron. 5. 13.
 ZI'BA. 2 Sam. 9. 2.
 ZIB'E-ON, hyena (?). Gen. 36. 2.
 ZIB'IA. 1 Chron. 8. 9. } Gazelle.
 ZIB-TAH, 2 Kings 12. 1. }
 ZICH'RI, famous (?). Exod. 6. 21.
 ZID'DIM, mountain-slopes. Talmud *Capbar-Hatga* (? = *Haftin*, W. of lake of Tiberias ?). Josh. 19. 35.
 ZID-KI'IAH, Jah is my righteousness. Neh. 10. 1.
 ZID'DON, fishing. See *Sidon*. Gen. 40. 13.
 ZI'HA, dryness. Ezra 2. 43.
 ZIK'LAG. Ru. *Zuhelîqah*, S.W. of Beit *G'ubrin*. 1 Sam. 27. 6.
 ZIL'LAH, shadow. Gen. 4. 19.
 ZIL'PAH, dropping, i.e. prolific. Gen. 29. 24.
 ZIL-THAI, shady, protective. 1 Chron. 8. 20.
 ZIMMAH, counsel. 1 Chron. 6. 20.
 ZIM'AN. Zabram, old town between Mecca and Medina, mentioned by Ptolemy. Gen. 25. 2.
 ZIM'RI, of the clan Chamois* (*zemer*, Deut. 14. 5). 1 Kings 16. 9.
 ZIN. Num. 13. 21.
 ZINA. 1 Chron. 23. 10. r. 11, *Zizah*.
 ZI'ON, rock-girt, protected; or, perhaps *cippus*, stone pillar (from its original shape). 2 Sam. 5. 7.
 ZI'OR, smallness. *Sa'ir*, *Si'ir*, N.E. of Hebron. Josh. 15. 54.
 ZIPH. Josh. 15. 24.
 ZI'PHAH. 1 Chron. 4. 16.
 ZIPH'ION. See Zephon. Gen. 46. 16.
 ZIPHIMS. Ps. 54, title. } Men of Ziph
 ZI'PHITES 1 Sam. 23. } *Tell Zif*, S. of Hebron
 ZIPH'RON. Cf. *Zuferîneh*, between *Homs* and *Hamâh*; *Zifrân*, N.E. of Damascus. Num. 34. 9.
 ZIP'POR, small bird. Num. 22. 2.
 ZIP-PO'RAH (feminine of Zippor). Exod. 2. 21.
 ZITH'RI, Heb. *Sithri*, the Lord is a covert. Exod. 6. 22.
 ZIZ, flower. 2 Chron. 20. 16.
 ZI'ZA. 1 Chron. 4. 37. } Breast, teat.
 ZI'ZAH. 1 Chron. 23. 11. }
 ZO'AN, migration. Eg. *T'o'net*; An *Sa'nu*, *Si'nu*. Now *Sau*. Num. 13. 22.
 ZO'AR, smallness. Gen. 13. 10.
 ZO'BA. Copper sheen; Chalkis, 2 Sam. 10. 8 } on slopes of Lebanon
 ZOBAH. (= T.A. *mât Nuhash-shi*, 'copper land'. 1 Sam. 14. 17.) Halevy. An. *Şubiri*.
 ZO-BE'BAH, creeping (?). 1 Chron. 4. 8.
 ZO'HAR, brightness. Gen. 23. 8.
 ZO-HE'LETH, serpent. 1 Kings 1. 9.
 ZO'HETH. 1 Chron. 4. 20.
 ZO'PHAH, cruse (?). 1 Chron. 7. 35, 36.
 ZO'PHAT. 1 Chron. 6. 26.
 ZO'PHAR. Job 2. 11.
 ZO'PHIM, watchers. Num. 23. 14.
 ZO'RAH, place of hornets (?). T.A. *Şarha*. Now *Şar'a*, near Beth-she-mesh. Judg. 13. 2.
 ZO'RA-THITES. 1 Chron. 4. 2. } Men of
 ZO'RITES. 1 Chron. 2. 54. } Zorah.
 ZO'REAH (the same as Zorah). Josh. 15. 33.
 ZO-ROB'A-BEL. See Zerubbabel.
 ZU'AR, smallness. Num. 1. 3.
 ZUPH, honey-comb. 1 Sam. 9. 3.
 ZUR, rock. Num. 25. 15.
 ZU'RI-EL, God is my rock. Num. 3. 35.
 ZU'RI-SHAD'DAI, Shaddai is my rock. Num. 1. 6. Cf. An. *Bêl-shadûa*, Bel is my mountain.
 ZUZIM. (Perhaps weaker pronunciation of *Zanzumim*.) Gen. 14. 5.

* Perhaps rather = *Zimryah*, "My song is Jah"; and to be compared with T.A. *Zimrida*, *Zimridi* = *Zimri Adda* (Addi, Addu), "The god Hadad is my Song."

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